Contemplations ON Mortality.

Wherein

The *Terrors* of *DEATH*

are laid open, for a *Warning* to *Sinners*: And the *Joyes* of Communion with *Christ* for Comfort to *Believers*.

By *Samuel Lee*. M. A. Sometime Fellow of *Wadham* Colledge. *Oxon*.

Phil. 3. 20, 21.

We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious Body.

Bernard, *To the Knights of the* Temple.

The death of Christ is the death of my death; because he died that I should live: for how is it possible that he should not live, for whom life hath dyed.

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Contemplations

ON

DEATH.

To His Highly

Honoured Father,

Mr. *Samuel Lee.*

Grace and Peace be multiplied from God our Father, and from our Lord Jeſus Chriſt.

Honoured & Dear Sir,

THis little Tract was hatcht by the warmth of your deſires: it hath broke ſhell too haſtily: It looks but callow and ſpeeds to your boſome for wing and protection. The bonds of nature, grace and promiſe oblige it from me: I wiſh it 'twere worthy your view, might help your faith or raiſe your joy. I ſhall wrap my Preface under the dignation of your paternal leave in a Teſtimony, *a* Requeſt, *and a* Prayer.

My Teſtimony *reſpects a grateful*

acknowledgment of your ſingular goodneſs, unwearied kindneſs and tender love from my birth upward. When reaſon
Deut. 32 2. *budded, your wholſome and godly counſels ever dropt as* rain, *your ſpeech as* dew, *as ſmall rain upon the tender herb, and as ſhowers upon the graſs. The warmth of your affection cheriſht me under the divine influence into a flower: your wiſdom then tranſplanted me into the nurſeries of grace and learning, and at length to the Muſes garden at* Oxford. *It was ever your pious care to place me under the ſhadow of holy Tutors. I magnifie God and thankfully acknowledge your prudence and love. My body indeed was ever but tender and weak: your affections ſtrong and vigorous, your charges great, your ſolicitous thoughts were ever wakeful, that no unkind ſtorm might blow upon me. I proſper'd, for God was with you, your prayers went up, his bleſſing came* down, *and lo, by the grace of God I hope your labour hath not been altogether in vain in the Lord. You watcht me, and the Lord us both, and hath kept us as the apple of his eye, and hath bleſt us together many luſtres of years. There's none*
Deut. 33. 26. *like the God of* Jeſurun, *that rideth on*

the

the heavens for our help, and in his excellency upon the skie. The eternal God be your refuge, and underneath the everlaſting arms

Dear Sir, my Requeſt *follows. The God of Heaven hath ſprung a branch out of your roots, and given you to ſee a grand ſon of your own bowels. Bleſſed be his name, who begins to ſpeak concer-* *his ſervants* (a) *houſe for a great while to come. Will you pleaſe to give him a principal ſhare in the lifting up of your hands to the holy Oracle; that the Covenant may never depart out of his mouth* (b,) *nor the mouth of his ſeed* (*which the Lord graciouſly grant him*) *nor the mouth of his ſeeds ſeed for ever. Will you pleaſe to lay your hands on his head and ſay of him as holy* Jacob *to* Joſeph? (c) *The God, who fed me all my life long to this day, the Angel, who redeemed me from all evil, when I came over* Jabbok *from* Laban *my hard Uncle*: Bleſs the Lad, *and let my name be named upon him: let the good will of him that dwelt in the buſh, over-ſhadow his heart. Will you pleaſe to bleſs him in the name of the mighty God of* Jacob, *that his dayes may be long? If it ſeem good in the eyes of the divine*

a 2 Sam. 7. 19.

b Iſay 59 21.

c Gen. 48, 15.

wiſdom, that he may grow to a multitude in the midſt of the earth, and ſee peace upon Iſrael, *that his ſmell may be of a field, which the Lord hath bleſſed:*
d Deut. 33. 12. (d) *Let the Lord cover him all the day long, let him dwell between his ſhoulders.*

He is deſign'd for the Sanctuary: if the Lord pleaſe to accept and gift him, and to bleſſe his times with ſeaſons and places of whole-ſome and pious literature. Be pleaſed to bleſſe him as a free-will offering in the name of the Lord, that your little Samuel *may be girt with a linnen Ephod to miniſter before him in* Shiloh, *to burn incenſe and whole burnt offerings upon his Altar: that grace being poured upon his heart and lips, he may have the tongue of the learned to ſpeak a word in ſeaſon to weary ſouls.*

Honoured Sir, My humble Prayer *remains that the great God of Heaven would pleaſe graciouſly to ſupport your Spirits under the weakneſs of age, that you may never want the ſtaffe of* Jacobs *faith to lean upon, in the hour of worſhip; that your ſleep may be ſweet in* Bethel *upon the Corner-ſtone, and afterwards may aſcend the Seraphical Ladder after the great* Angel *of the Covenant into Heaven, that over all your ſacrifices of*

prayer

prayer and praise that Angel of the Lord (a) *may do* wonderfully; *that at even ing tide, the covenant of free grace may shine full in your face like the* (b) *light of the* morning, *when the Sun is arising, even a morning without clouds, and that your assurance may spring like the tender grass by clear shining after rain, that* (c) Simeon *like you may take Christ in the arms of your faith while living, and that Christ may warm your heart in the arms of his love, when dying; That you may sing aloud that lovly Song,* Now let thy Servant depart in peace: For mine eyes have seen thy Salvation: *that having seen him here as a Prince of* peace, *you may see him there as the King of* glory.

If the following papers may contribute any thing: I rejoyce, waiting that blessed time, when all our joyes shall be full *and none* (d) *take them away, when Christ shall see us again, and* (e) *appear the second time to our Salvation. When the Lamb of God that taketh away the sins of the world* [EXALEIPSI] *shall also* (f) *wipe away all tears, not only from* standing in, *but* springing out of *our eyes,*

a Judg. 13. 19.

b 2 Sam. 23. 4.

c Luk. 2. 28.

d Job. 16. 22, 24.

e Heb. 9. 28.

f Rev. 7. 17.

when the tear fountain ſhall be dryed up, and the (g) *conduit ſtopt.*

Here's little, but ſinning and ſuffering, mourning and praying, there ſhall be nothing but holy enjoying, rejoycing and praiſing. Here we (h) *groan being burdened with clay-tabernacles, which ſet heavy and weighty upon us, ſince the animal ſpirits are much exhauſted by length of dayes and the ſorrows of this frail life. And yet we groan, but not ſimply to be unclothed, not meerly to put off our clay; but to be clothed upon, after our clay is baked in the earth into a tranſparent Porcellane Tabernacle, fit for glory. When Mortality ſhall be ſwallowed up of life, and our* vile bodies (i) *ſhall be changed and faſhioned like his moſt* glorious body; *then ſhall we ever follow the Lamb with agile ſpirits where ever he goes, leading us to the living fountains of waters. The Lord graciouſly make us all fit veſſels for the Temple not made with hands, by the imputation of his Sons righteouſneſs, that after a holy life, we may ſleep peaceably in Jeſus and reign triumphantly with him.*

Moſt honoured Sir, I humbly commend you into the boſome of this bleſſed

Lamb

g Punctum lachrymale Bartholin Anat. p. 344.

h 2 Cor. 5. 2, 4.

i Phil. 3. 21.

Lamb and Prince of Life to be preſented(a) *without ſpot or wrincle unto himſelf. To this Lamb-like Shepheard of* Zion, *that his* crook *and his* ſtaffe *may comfort you. That goodneſs and mercy may follow you all your dayes, and you may dwell in the houſe of the Lord for ever.*

a Eph. 5. 27.

So prayes, humbly and earneſtly begging your fervent petitions and bleſſings from the fountain of Iſrael, upon

Your moſt obedient Son,

in all humble duty and

ſincere affection, in

our Lord Jeſus.

S. L.

July 30. 1669.

Con-

The Epistle Dedicatory.

Lord and Prince of Life to be presented, without spot or wrinkle unto it, [illegible]. To his Hand like Shepheard of Zion, that his crook and his staffe may comfort you. That goodness and mercy may follow you all your dayes, and you may dwell in the house of the Lord for ever.

So prayes, humbly and earnestly begging your fervent petitions and blessings from the fountain of Israel, upon

Your most obedient Son,

in all humble duty and

sincere affection, in

our Lord Jesus.

S. [illegible]

July 30. 1669.

a Eph. 5. 27.

Con-

Contemplations ON MORTALITY.

PSALM. 23. 4.

Yea, though I should walk in the valley of the shadow of death, I will not fear evil: for thou wilt be *with me; thy crook and thy staffe they shall comfort me.*

CHAP. I.

Upon the words of the Psalmist.

KIng *David* from his Royal Palace in Mount *Zion*, might feast his eyes with many dilicious Prospects.

1. The first and chiefest was the Tabernacle of the Lord of Hosts, who (*a*) loved the *gates of that mountain*, more then all the dwellings of *Jacob*. This holy Prince delighted in communion with 1.

a *Psa.* 87. 2.

with God and therefore is ſtyled a man after Gods own heart: he (b) *ſwore* againſt the ſlumber of his eye-lids, till he found a place for the Lord, a habitation for the mighty God of *Jacob*. And where did he fix the Tents of the holy One of *Iſrael*? did he not bring up the Ark from the houſe of *Obed Edam* into the (c) *City of David* with gladneſs? For (d) the Lord had choſen *Zion*, he deſired it for his habitation. Thrice happy thoſe Princes, who entertain the pure Worſhip of God within their Courts. They ſhall (e) know the *joyful ſound* of Temple-muſick they ſhall walk, O Lord, in the ſhining light of thy countenance.

b *Pſal.* 13. 1. 2, 4, 5.
c *Sam* 6. 12.
d *Pſa.* 132. 13.
e *Pſ.* 89. 15.

2. A Second lovely Proſpect with which *David* enamelled his eyes, was the pleaſant City of *Jeruſalem*, (f) a *City Compact* together, (g) beautiful for ſcituation, the joy of the whole earth, God is known in her Palaces for a refuge.

f *Pſ.* 122. 3
g *Pſal* 48. 2, 3.

3. A third, Was the valley of *Kidron*, a dark valley through ſhades and precipitious rocks. Its name from *Kedar*, obſcurities and thick ſhadows, environed with mountains and a ſwift torrent trilling along its caverns. This gave a comely off ſet to the neighbouring hills: here were the ſhady ſtrokes of natures pencil the more to illuſtrate the bright pieces of this holy Land-skip, Hence were redoubled the pleaſant and warbling ecchoes of the ſilver-Trumpets at new Moons and Sacrifices.

The

The fourth and last, was the three-ridged mount of *Olivet* fruitful, healthful, and pleasant. 4.

In the first of these Prospects, he saw the holy One of *Israel* walking in his Sanctuary, and enjoyed sweet fellowship with the divine Oracles. From the second, he took a view of the State of this vain life. In the third, he might raise Contemplations upon the house of all living. In the fourth, he beheld as in a glass, a glorious cast of the Resurrection, (*a*) the day of Judgment, and Ascention to Heaven. a *Zach.* 14. 4.

The sweet Singer of *Israel* had tuned in consort with his Harp, many choice Meditations, near the murmuring waters of *Kidron*, and here in this *Psalm* he playes upon the valley it self. Let's descant on his Lesson in four parts.

1. Here's a comparison of the state of death, to a *walk* in the shady valley of *Kidron*. I know it is usual to interpret the *shadow of death*, by great and deep afflictions, but I shall accept the phrase in this method: In its first notion, *that darkness* which seizes upon persons ready to die, is represented. In a second the *grave* and *death* it self. Its plain by the conferences of (*b*) *Job* with his Arabian comforters, 'twas Eastern language. In a third by a *Metalepsis*, those *horrors* and *terrors* that attend the agonies of dying mortals: yea, any *grievous calamities* that b *Job* 3. 5 & 10. 21 & 34. 22 & 38. 17.

paint

paint the face of death to the life in the glass of imagination.

Here under an elegant Allegory holy *David* prosecutes the divine shepheardy: Gods gracious care and conduct. The green pastures and the chrystal streams with which his soul was refresht; Not doubting but goodness and mercy should follow him all the dayes of his life, and although he should be lead through the valley of the grave; the Lions and the Bears, the Tygers and the Wolves of those fell bottomes should not scare him. *I will fear no evil for thou art with me.* Assuring himself that the great Shepheard of *Israel* had wisdom and power sufficient to guide him safely and at length to enclose this sheep of his Pasture in the Folds of his house (c) of glory *for ever.* Other shepheards tremble at the yelling of the Lions, and the print of their foot stamps horror, much more to convey their Flocks under such dismal shadows be the *shades* never so verdant, and the gliding brooks never so sweet and pleasant, lest they and their sheep prove sorry comforters to one another, when they slide together into the Maws of such ravening Butchers. But here's a blessed and glorious shepheard (a) (*qui sciens prudensq; dicet ista mortem ipsam*:) who purposes and resolves to lead his Flock through the

c *Ps.* 23. 6.

a *Muscul in Loc.*

jaws

jaws of death; So that *David* ſings this Pſalm in the warm feelings of the divine Preſence, *I'le fear no evil: thy crook and thy ſtaffe they ſhall comfort me.*

Secondly, Here's the *perſon*, that walks through this tremendous valley, *ruddy*, *royal* and *holy David*. Thy ſanguin complexion muſt now turn blanck and melancholy, when *Abiſhag's* arms ſhall be cold and feeble comforters, and thy *reall* body muſt ſhrink into this grim (*b*) *Mi-chols* bed. That conquering Sword at whoſe brandiſhing, *Edam* and *Ammon* trembled, muſt be ſhaped into deaths Sithe to mow *thee* from the Land of the Living. Thy holy heart muſt take Sanctuary in the divine Covenant, (*c*) that God will one day redeem thy life from *corruption*, and thy darling from the *hand* of the grave. 2.

b 1 *Sam.* 19. 16.

c *Pſ.* 49, 15 89, 48.

Thirdly, We ſhould muſter up the formidable *evils* that put on their armour, gird on their Swords, and whet their glittering Spears for a fatall encounter in this valley. 3.

Fourthly, We muſt prepare the *Cordialls*, the Balms and all the ſuſtaining comforts and quickning promiſes to refreſh the Soul and uphold the ſpirit from ſinking; that we may *fear no evil*, ſince God is with us, his Crook and his Staffe ſhall comfort us. (*d*) His *Shebet* [*pedum paſtorale*,] his Shepheards *Crook* to guide and conduct to the Paſtures of 4.

d *Bochart de animal. l.* 2. *c.* 44. *col.* 459. *part* 1.

e *Micah* 7 14. *Lev.* 27. 32.

Glory,

Glory, his *Mishgnan*, his ſtaffe, to beat off wild beaſts and enemies that might aſſault and annoy us.

CHAP. II.

Of the Valley of Death.

DEath is compar'd to a Valley, to a Valley of ſhadow, to a walk in a Valley, to a night walk in this ſhady Valley of *Kidron*.

1. Death is compared to a *Valley*, While men are alive their feet are ſet upon a Rock, on a high Mountain on the towring Pinnacle of a Temple, and Oh how hard it is for any to perſwade themſelves, that they ſhall once ſtep down the precipice into this Valley. Every one thinks he may live *to morrow*, be he never ſo old: and the morrow of his thoughts can ſee *no evening*. But *down* he muſt and viſit the dark land of his foreſathers manſions.

a *Jer.* 31. 40.

In the Valley of *Kidron* were the (*a*) Jewiſh Sepulchres on the *East*-ſide of the City, between the aſpiring Mountains of *Moriah* and *Olivet*. Here the Ravens of the *Valley* pickt out the (*b*) Eyes of diſobedient Children. Did Jews or Romans (who had alſo their Tombes in the (*c*) Eſquilian Mountains on the

b *Prov* 30. 17.

c *Liv. Dec.* 3. *l.* 6.

Eaſt

East of *Rome*) turn their faces to the rising Sun, in hope of a reſurrection to a future life? whatever glances might in ſpirit their Cuſtomes: Into this Valley they muſt all deſcend and run their appointed *race*. Into this *Valley* of *Kidron*, through the water-gate was conveyed the Soil and Offal and Filth of the City: probably moſt of their Sewers and Drains had here their vent. Here all the (*d*) Aſhes and refuſe of the Sacrifices, all the recrements and purgations of the Temple found a Lay-ſtall. Death and the grave cover all. d *Jer.* 31.40

Its a high pitch of Grace to be humbled unto the death, to mingle the duſt of our noble bodies with ſuch off ſcourings and ſullage, to converſe with the records of rottenneſs. But ſo 'tis with a Saint, he ſubmits his will and yields up his ſpirit to God: To putrifie a while in the Valley of *Himnon*, that by Heavens Chymiſtry, he may ſpring up into a Tree of Life, in the Garden of *Gethſemany*. Wicked men fret and fume at death, and curſe the Apple that poyſoned nature, and ſome would ſeem to cheat death by a violent ſeicide, O fool, *ne moriare mori*: by a chooſing a violent, to avoid a natural death: by cutting off preſent terrors, to haſten eternal.

But a Saint like a man in a dark Cavern under a mineral Mountain, ſees

light at the other end by the Eye of Faith. He goes down into this Valley leaning upon the Staffe of hope, of
e *Col.* 1. 27 *Christ in him* the hope (*e*) of glory: he spies Mount *Olivet*, and the foot-steps
a *Cor.* 5. 2 of Christs Ascention. (*a*) He groans to be uncloathed of his *filthy* garments, expecting change of raiment, and places to walk among Angels (*b*) that stand
b *Zach* 3. 7 by and wait upon the Prince of the Covenant. He knows that his *vile* body,
c *Phil* 3. 21. this (*c*) body of *humiliation*, must once be a body of *exaltation*, and fashioned like his glorious body, who is able to subdue all things to himself, and to carve our bodies into his own image.

2. Secondly, Death is a *valley of shadow*, a Valley of darkness. Here are Lions Dens and Mountains of Leopards: Here be *Akrabbims*, ascents of Scorpions and (*d*) Fountains of Dragons, and
d *Fons Draconis prope Jerusalem* yet (*f*) the holy Spouse will go hand in hand with Christ, from the fleeting
e *Cant* 4. 8 pleasures of this mortal *Lebanon*, to view
f 1 *Cor* 15 57 and walk in the midst of these tremendous Dungeons.

The Valley of *Kidron* of old likely was a dark Valley, not only for Rocks and Mountains, but pitchy shades and thence might yield a lively symbol of death: here might be Trees and Shrubs which not only shut out the healing beams of the Sun: but also by their opiate vapours, and the exhaling of deadly atomes,

atomes, might lull the brains asleep in the Cradle of Death: here might grow the funeſtous *Yew*, the ſtrong-ſcented *Box*, that makes the head to fume, the melancholly *Cypreſs*, the ſoporus *Juniper* with the *Firre*: here the dark greens of deadly *night-ſhade*, the groſs *Savin* and *Dulcamara* might entwine together, and cover many an Aſp, many a Cockatrice and a Baſilisk; and plump them with their direful poyſons.

Does a Saint fear to trace theſe Regions and to meaſure the Land of his Captivity? No! Thanks be to God through Jeſus Chriſt, who *gives him victory* (*e*) His feet are *ſhod* with Goſpel-promiſes: the Iron and Brazen (*a*) *ſhoes* of happy *Aſher* fence him from the ſtings of theſe (*b*) Seraphims, theſe fiery Serpents: he ſhall tread upon *the Lion and Adder*, the young Lion and the Dragon ſhall he trample under foot; (*c*) nay, he ſhrinks not, though let down into this Den of Lions: ſeeing the Lion of the Tribe of *Judah* is with his *Daniels*.

And yet Darkneſs, this Egyptian darkneſs carries a load of fear and ſadneſs upon it's back, it exhales and breaths out terror from every dim hole within the Valley: behind every buſh lurks a glaring Leopard; from the cleft of every Rock the young Dragons hiſs out fire, and belch venome upon a carnal man. He that's alive to ſin, may tremble to

e 1 *Cor* 15. 57

a *Deut.* 33.

b *Huſerapsin Num.* 21 6.

c *Pſ.* 91. 13.

dye to nature, and ſcreik out and ſcream to think of the old Serpent ſliding through the marrow of his back-bone and upbraid him with bitter ſcoffs about the forbidden fruit. O ye Sons
d *Pſal.* 2. 2. of Men how long will ye love (*d*) *vanity* and forget your latter end? The length of their love to vanity keeps pace with the line of Life; they turn not *from it*, til they turn *into it*, and become vanity it ſelf, and their place know them no more.

In time of ſome rowzing Sickneſs the *Bell of Eternity* tolls dolefully in their Ears: then they ſay, *By and by Lord*, wee'l come to worſhip, to repent and amend: but if a good *Criſis* lengthen the hopes of life; their gyant-promiſes ſink into Dwarfs, and their *By and by* lengthens out its Tenor through many a morrow, till the laſt hour approaches, and then the day of invitation from divine grace, turns into a day of provocation to the divine anger: he that ſwears
e *Heb* 6. 17. in his (*e*) *love* to the Heirs of promiſe for
f *Heb.* 3. 11. their ſtrong *conſolation*, will (*f*) ſware in his *wrath* to the Children of diſobedience that delay repentance, and harden their hearts at the voice of God, they ſhall never enter in to his reſt.

Alas! what's the life of man? but a
g *Jam.* 4. 14 (*g*) *vapour* appearing for a little while and then vaniſheth away: Man walks in a
h *Job* 8. 9. vain (*h*) vain ſhadow while he lives, even the ſhadow of a vapor; every wind puffs it away

away and man *is not*: a ſhort lived vapour, that lives to be, but lives no longer, no ſooner in being, but it flies away, and who can gather it: what's all time from the Suns firſt motion, till he turns to ſackcloth; but a periſhing cut out of the boſome of Eternity: ſcarce worth the name of a *point* or a *moment* to it. And, what then are the few and evil dayes of mans life upon earth, like a ſpark gives a *ſnap* and periſhes; but when he dyes, the ſhadows of a dark, of a long (*a*) evening are ſtretcht upon him. a *Jer.* 6. 4.

How wholſome is it to meditate under theſe ſhadows: By theſe things (*b*) men *live*, and in all theſe is the life of our ſpirit: let's catch theſe vapours by the hand of contemplation, and diſtil ſome ſpiritual Cordials. b *Iſa.* 33. 16.

Is life ſo (*c*) vain a meteor? O vainer ſoul to build caſtles upon it: here's (*d*) no City that hath *foundations*: thats in heaven, men trade, and buy, and build, and plant, as if the *Noah's* ſecond flood of fire and brimſtone would never come. All former ages are wrapt up in the ſhort breath of a hiſtory, and yet moſt men live, as if they thought their forefathers were by the Art of Magick ſtept aſide in a miſt, and the ſtory of death but a Poets fable. But as (*e*) *Tiberius* ſaid of *Scaurus*, that reviv'd an old Tragedy againſt the Emperor, he himſelf ſhould be *Ajax*. Thou lookeſt upon Death only as the c *Job* 7. 7. d *Heb.* 11. 10 e *Dion. Caſſ. l.* 53. *p. V.* 34.

Tragical

Tragical Theam of ſome ſickly over-ſtudied Miniſter, till *thou* become *the Tragedy* it ſelf, and be invelop't in eternal darkneſs: to which the ſhadow of death is but the ſhadow of miſery.

What makes *night* but the ſhadow of the *earth*? and what's *death* but the ſhadow of the *grave*? every night is the ſhadow of death, and every ſleep in the bed is next of kin to that in the duſt: and ſhould raiſe up the holy ſeed of meditation to his brother. While man lives, he walks in a ſhadow, and when he dies he lies down in it: A carnal man dies *once*, and riſes to Judgment: but after that to a *ſecond* death, and never riſes more. A Saint indeed ſteps down into this firſt Valley, but walks through it to glory. The Vale of *Kidron* was alſo called the Valley of *Tophet*, and the Valley of (*a*) *Ge-hennon*, the Valley of *Hell*. From the Valley of the *grave* wicked men ſink into the bottom of *Hell*: But a Saint aſcends from *Kidron* to *Olivet*.

§ *Gehenna.*

Thirdly, Death is a Saints *walk* in this ſhady Valley. *King David*, might, but *Saint David* would fear *no* evil; though he trod this diſmal path. Chriſt is gone before (*b*) the patriarch, and hath left behind him the luſtre of his footſteps to inlighten *Davids* feet in the (*c*) *path* to *life*. 'Twas not his royal Diadem could dazle the eyes of Death, and fright him from attaching his *Ermine* Robes, or guard him

b *Act.* 2. 29.

c *Pſal.* 16. 11.

him from apalement at the wan looks of Death: *Scepters* as well as *Sheephooks* lye ſnapt in that Valley: Purple and Sackcloth are alike begrim'd with the ſoil of the grave: The Worms *Table-cloth* is ſpread with the fine Linnen of *Egypt*, no leſs then the courſeſt Woollen, not *greatneſs*, but *goodneſs*, not highneſs, but holineſs, gains Letters of ſafe conduct through this Valley. All paſſe through it, but a Saint walks through it to the Mountains of Spices.

Fourthly, Death is a *night-walk* through this ſhady Valley: a Saint is to *paſs*, not to *ſtay there*: 'tis a night-walk, and there he muſt walk till the bright morning ſprings. So many *Suns* muſt rowl over his body till the Reſurrection. Then he that (*d*) ſlept in the duſt of the earth, ſhall awake to everlaſting life. When his mouldring Clay being well digeſted in the Sepulchral *Urn*, ſhall attain maturity: it ſhall then ſhine forth a diaphanous, ſplendid and glorious body. The ſleep of the ancient *Heroe-Saints* for ſome thouſands of years, ſhall ſeem but as the ſleep of one night: Wicked mens ſouls may be terrified with dreams and viſions of horror in that diſmal night; but a Saint ſleeps quiet and ſound, and with Chriſt's dead body ſhall he ariſe: he toſſes, he tumbles *not* in this bed of Roſes: 'tis but one faſt ſleep to a labouring and reſting Saint; the worm ſhall

d *Dan.* 12. 2.

e *Iſa.* 26. 19.

shall suck the *nerves* of the wicked, and feed (*f*) sweetly on him; but a Saint feeds *sweetly on death.* 'Tis but his refreshment from all the sorrows and toil of his heart and hands, that he found under the Sun, and his works follow him to glory.

f Job 25. 20

Saints indeed are *noctambulones*, night walkers in this Valley; but 'tis not the fruit of undigested Suppers on the worlds Dainties, but as a happy pleasure in the bosome of Christ. The separate Soul watches his lovely bed-fellow, and sings (a *requiem*, an *Epithalamium*) a Song of Love towards its Marriage-morning. Nay Angels in shining garments sit at the head and feet of a Saints grave. When holy *David* (*a*) *considered* Gods Heavens the work of his fingers, the Moon and the Stars which he had ordained: he *considers* Man too, that God should remember him, and the Son of Man that he should visit him, what's Man to a Star, to the Sun, to the Heavens? yet a Saint's of more value to God then numerous Stars or the manifold Orbes of Heaven. Was not *David* now on the Roof of his House by night gazing on that spangled Canopy, and pondering on the greatness of the Stars, their motion, lustre and influence? May not a Saint thus meditate upon the night-watches of the grave and look up to the (*b*) Stars as so many promises (*c*) & faithful witnesses in Heaven? When he

a Psl. 8. 3.

b Gen. 15. 5
c Psl. 89 37.

he views the Zodiack, he traces the courſe of the Sun of righteouſneſs: he looks upon the Milky Way, as the future path of his glorified feet. He counts what if each Saint ſhall have a Star for his Kingdom; and yet, that all the Stars are but the paintings of the outhouſes of that eternal Palace, wherein he ſhall dwell with God: When his Fathers face ſhall viſit him with the dayſpring from on high, and the bright morning Star ſhall glitter upon the Eaſtern Mountains of the Reſurrection, and proclaim the Suns ariſing to an eternal Jubile.

CHAP. III.

Of the perſons walking in the Valley of Death.

IN this Valley of *Kidron*, *David* and *Jonathans* little Lad muſt gather up the mortal arrows together. Princes and Skullions muſt do their homage alike in Deaths Kitchin: There's the homely Houſe, the Straw-Hovell appointed (*a*) for *all living*: There be the *AIDIOI OIKOI*, (*b*) the (*c*) *eternales domus*, thoſe ſmoaky & fulſome Huts, about which (the *leves animæ*) the ſeparate Ghoſts do keep their reſidence: here the ſprightly

a *Job* 30
b *Diodor. Sic.* l. 1. c. 51
c *Camden in Glamorganſhire.*

ly Satyrs tread their meaſures, and paint green circles in the Elyſian Fields, till the bluſhing dawn of eternity. (*d*) *None* can keep alive his *ſoul* from death, nor ranſome his (*e*) *lamp* from darkneſs. The martial Commander creeps under his Bed (*f*) with *Caligula*, at the rattling of this Thunderbolt: no Marble Palaces can dazle the eyes or daunt the approaches of Death: no iron bars can repell his force: his *aqua fortis* burns all aſunder: he ſtands not agaſt at the pale and wan looks of quivering Princes; but like a gyant fluſter'd with the wine of blood looks terrible on the proud Nimrods of the World. Kings Edicts, that Death be not whiſpered in their Courts are ſullied on waſte Paper, they but daub their Royall Parchments with fond flouriſhes. Their ſtrongeſt Towers are but the ſpinſtry of Spider-webs. Death's too great a Fleſh-fly to be catcht in ſuch Tiffany Walls, hee'l hum in their ears with hateful buzzing, will they, nill they: There's no Canon or Decree againſt him can ſtand inviolable. Should *Medes* and *Perſians* twiſt Laws as ſtrong as Cables, this *Sampſon* ſnaps them aſunder like raw Flax or twined threads If all *Juſtinians* pandects were cramb'd with ſevere penalties, that death preſume not to touch an Emperor or be rude with his Lady or Children, he'l ſend a Phocas to find them out, and hale them

d *Pſ.* 22 29

e *Job* 13. 6

f *Sueton in Coleg. c.* 51

them to his Slaughter-houſe. The Captains of their Guard with their Halberdiers, fling down their Arms and cry *craven.* This old *Leviathan* (*g*) counts their Darts as Stubble, and laughs to ſcorn the ſhaking of their Spears. When this ſtorm riſes, this furious blaſt, he takes down the top-gallants, and the Flags of Admirals, he cuts their Maſts by the Board, the wiſeſt Pilot he flings over-board, no Anchor holds, they run adrift and are ſhattered upon the Rocks.

(*g*) *Job* 41. 29.

The cunning Lawyer with all his ſhirks and querks, and Writs of Error can't hook out a *Habeas Corpus* from this unbribed Bar. Death has too ſubtle a Pate to be overmatcht; he has Preſidents and rul'd Caſes and Records as high as *Adam*: There's no *Chancery* refuge or Appeal from the Club-Law of this Kings-Bench; he's Lord Chief Juſtice, and Jaylor, he's Sheriff and Executioner.

But what ſayes *Hipocrates* with his *Coan* Aphoriſms, and *Galen* with his long winded Method? Can't he open a Vein in the Arm of this raging Adverſary, that his Sword may fall, and the Calenture of his fury abate againſt Mankind? Is there no inchanted Portion, nor amorous Cup can lull him aſleep? O Phyſicians! Are there no *Recipe's* in all your Diſpenſatories againſt the crack of Heart-ſtrings? Muſt his

deadly Ague ſhake both you and your Patients into the Grave? Muſt his dropſie drown you, his Feaver burn you to Aſhes, his Conſumption emaciate and waſte you to Skelitons, and ſet up your Bones in his Anatomy School? What is there no Antidote, no Treacle againſt the needle-teeth of this black Adder? No! he turns a deaf ear to all your Siren-Lectures. This Serpent (*a*) will bite for all your inchantments: Such bablers are no better.

a *Eccleſ.* 10 11.

But alas! for this day of darkneſs (*b*) this gloomy morning, that's ſpread upon the Mountains, Can we track no comfort in this thick Fog of Ignorance? Are there no Trees of Life to be found in *Lebanon*? Alas! is *Eden* loſt? Is that Tree free among the dead? did the venemous breath of the old Serpent wither it? did he hack it down? did he pluck it up by the roots? Are there no ſprouts from its chips, nor no healing atomes that flew from its wounds into other ſhrubs or plants? Is there no drug in *Arabia*, no balm in *Gilead*, no Spice in *India* can revive a languiſhing mortal? What no Etheriall Spirits, nor irradiating Sulfurs, nor Minerall tinctures, nor Elixers of Life to cure this ſtroke? Won't potable Gold ſnatch back the flying Spirit, and intreat that noble gueſt to ſtay a while within its old Cloiſter new plaiſtred and gilt

b *Ioel* 2. 2

with

with this reſtorative? Won't the limpid *Alcaheſt* make the blood volatile, and circulate it nimbly againſt the cold congealing blaſt of death? Won't the great red-powder cure it? Then farewell all their empty notions, and unpracticable maximes, their clogging Syrups and ill digeſting Powders: their life-exhauſting blood-lets, and their cold mortal Juleps? O vain man!

---*Nullis mors eſt medicabilis herbis.*

No Plant in natures garden ſprings
To heal or aſwage theſe deadly ſtings.

Uſe the Phyſitian, that's a duty: truſt not in him, for thats a ſin. Good *Aſa* had this mournful title upon his (*a*) Tomb that he ſought not to the Lord, but to the *Phyſitians*, and ſlept with his Fathers. Though the skilfulſt Phyſitian, and the holieſt Saint do meet together; yet both ſhould count upon a laſt day, a laſt hour, and a laſt moment, that they cannot paſs. (*b*) The mighty man, and man of war, the Captain of Fifty, the honourable, the Counſellor, the cunning Artificer, and the eloquent Orator, Death takes them all by the hand and leads them into this gloomy Valley. He reverences not the gray hairs, he riſes not up to the milk-white brow of the grave and ancient, nor layes down his crooked Sith at the foot of aged and hoary heads: he ſtrains no courteſies with the weaker ſex, nor gives it the upper hand;

a 2 *Chron.* 16. 12, 13.

b *Iſa* 3. 2.

the pitiful cries of tender Infants pierce not his Adamantine breaſt: This tearleſs *Moloch* hugs them mortally in his brazen arms, he hath Urns proportion'd to all their Aſhes, and Graves of every ſize.

But what though riches and honour though ſweet natures and vertuous minds prevail for no reprival: Muſt holy bones alſo ſee corruption? Can't Faith and Prayer wreſtle a fall with this mighty King of terrors. No, no, though the wicked *twice* fall under the dint of this *Goliahs* Sword: yet 'tis appointed for
a *Heb.* 9. 17. all (*a*) *once* to dye, and after that to Judg-
b *Rom.* 5. 12 ment: For as by one man ſin entred (*b*) into the world, and Death by ſin; So death paſſeth upon all men, for that all have ſinned: Faithful *Abraham* muſt lye down in the Cave of *Machpheloh*. Patient *Job* after all his Arabian Tragedies
c *Job* 17. 14. muſt act one Scene more, and ſay to Corruption (*c*) thou art my Father, to the Worm, thou art my Mother and Siſter: Strong *Sampſon* muſt fall by this Jawbone in the Vineyards of *Zorah*, and
d *Deut.* 32. 50 meek *Moſes* though he dye in a (*d*) Mountain, muſt walk down this deep (*e*) Valley
e. 34. 6 of *Abarim*: Wiſe *Solomon* by all his prudent and politick maximes of Government, can't tame and rule this ferocious *Behemoth*, nor tye this wild Bull at his Figtree: But his ſiege breath muſt out at the door of his lips, he returns to his earth,

earth, (*f*) and that very day his thoughts and his reaſons of State muſt periſh: All his skill in Botanicks could not extract ſuch (an *ens primum*, or) a quinteſſence from his Cedars in Lebanon, to prolong his life a moment beyond the appointed (*g*) moneths, and the bounds which he could not paſs. No, nor holy *Paul* could not ſtrengthen the ſtakes of his Tabernacle or keep its curtains from trembling, but an Eaſt wind from the Roman wilderneſs ſmites it down to the ground, and all his (*i*) skill in Tentwork could not raiſe it: He therefore counts upon his houſe with God, not made with hands, (*k*) eternal in the Heavens, and groans earneſtly to be clothed upon, that mortality might be ſwallowed up of Life.

f *Pſ.* 146. 4

g Job 14. 5.

i *Acts* 18. 3.

k 2 *Cor.* 5.

Q

But why muſt Saints dye? hath not Chriſt paid a ranſome to purchaſe them from death? Muſt *Daniel* the man of deſires be led into this ſecond Captivity? Muſt *John* the beloved Diſciple, though he ſcape the boiling Oyl, and rocky *Patmos*, come down to his Tomb at *Epheſus*, and walk in this ſix-foot Valley? yes, even he that lay in the boſome of Chriſt, muſt alſo ſleep in the boſome of the grave.

To this may be replyed, That Juſtification is a continued act of divine grace (*terminative & quoad* (l) *nos*) in reſpect to us, & it laſts from our firſt converſion to

A. J.

l *Downam of Juſtific. p.* 6 *Edit. fol. Lond.* 1639.

the declarative ſentence of abſolution at the day of Judgment, Indeed in reſpect to God (who is *actus puriſſimus*) a moſt pure and abſolute act and ſits down without any ſucceſſion of times, in the glorious noon of Eternity, our juſtification admits no degrees. It is not inſtill'd into us drop by drop in reſpect to him : but ſo ſoon as a man doth truly believe, he ſtands truly and perfectly righteous in the ſight of God. The Covenant of Grace is ratified (*ſimul & ſemel*) together and at once, at the Throne of God in the name and vertue of Chriſts righteouſneſs, ſo ſoon as ever we truly believe; but 'tis applied, manifeſted and compleated *to us*, in the ſucceſſive methods of effectual vocation, ſanctification and final redemption at the great day. For while we continue ſinners, we have continual need of juſtifying grace. *David* as to freſh Commiſſions ſtood in need of (*a*) purging with Hyſop from his leprous ſins to receive an atonement, *Lev.* 14. 6, 19. and to have the Seal of the (*b*) forgiveneſs of the iniquity of his ſin, upon his acknowledgment and confeſſion : For *as to us*, God is not ſaid to remit thoſe ſins, that are not yet committed, but ſuch (*c*) as are *paſt*. We are taught therefore by our Lord to pray (*d*) *every day*, forgive us our treſpaſſes We ſin *dayly*, and muſt confeſs *dayly*, and pray *dayly* for repentance and

a *Pſa.* 51. 7.

b *Pſa* 32. 5.

c *Rom.* 3. 25.

d *Mat.* 6 11, 12. *Act.* 5. 31.

and pardon. Yea God himſelf, in that Evangelical promiſe by *Eſay*, aſſures us. (*e*) I even I (*DELENS*) *am blotting* out your traſgreſſions for mine own ſake, and will not remember your ſins, to comfort us againſt tentations about dayly infirmities: Do we ſin every day? and is the truth not in him? nay, does he make *him* a lyar, that ſaith (*f*) he hath no ſin? then we have need of a *dayly* Advocate to plead for us at the right hand of the Father, a high Prieſt that (*g*) continueth *ever*, and (*h*) liveth *ever* to (*i*) appear in the preſence of God, and to make interceſſion for us. By virtue whereof he (*k*) prepares the heavenly Manſions in the Temple of Glory for us, and for them. Then, he will come again and receive us unto himſelf, that where he is, we may be with him, and behold his glory. And when this Prince of life, the Judge of quick and dead, ſhall appear, he will pronounce that final juſtifying and glorifying ſentence (*l*) Come ye bleſſed of my Father, (*m*) (for bleſſed are they indeed to whom the Lord *then* imputeth not iniquity) come and inherit the Kingdom prepared for you. *Then* ſhall our juſtification be compleat in all its points at that joyful declaration of Chriſt upon his Tribunal in Judgment: No marvel then, (*a*) If the bodies even of Saints ſhall dye: 'Tis becauſe of ſin; though the ſpirit be life, becauſe

c *Iſa.* 43. 25.

f 1 *Joh.* 1. 10. 8. 21.

g *Heb.* 7. 24.
h *V.* 25.
i *Heb.* 9. 24.

k *Joh.* 14. 2, 3.

l *Mat.* 25. 34
m *Pſa.* 32. 1, 2.

a *Rom.* 8. 10, 11.

cauſe of righteouſneſs. But then ſhall all our ſins be finally blotted out, and caſt behind his back in the (*b* depths of the Sea, when thoſe times of (*b*) *refreſhing* ſhall come from the preſence of the Lord: when he ſhall ſend Jeſus Chriſt at the great *Reſtitution*, whereof he hath ſpoken by all his holy Prophets ſince the world began: *Then* ſhall *Oneſiphorus* according to the prayer of *Paul* (*c*) find mercy in *that day* at the hand of Chriſt. *That day* of full (*d*) Redemption hath not yet appeared, when the (*e*) righteous ſhall ſhine forth in the Kingdom of their Father with everlaſting joy upon their heads.

b *Mic.* 7. 19.
b *Act.* 3. 19, 20, 21.
c 2 *Tim.* 1. 18
d *Eph.* 1. 14. *and* 4. 30
e *Mat.* 13. 43

Again, Death was decreed and determin'd of God to ſeize upon faln ſinners in all its kinds, and yet we never find that doleful ſentence repeal'd as to temporal diſſolution, in any promiſe (*f*) I am the Reſurrection and the Life ſaies Chriſt: he that believeth in me, though he were *dead*, yet ſhall he live. Yea, our bleſſed Lord in his Sermon at *Capernaum*, no leſs (*g*) then four times, comforts his Diſciples with the Doctrine of the Reſurrection: not, that they ſhould *not dye*, but that he would raiſe them up at the laſt day. Nay, even to *John* himſelf *Jeſus* (*h*) ſaid not, that he ſhould *not dye*, But if I will, that he tarry till I come, what's that to thee *Peter*. No! both holy *Peter* and holy *John*, Death is ordain'd as a means to purge and cleanſe

A. 2.
f Joh. 11 25
g Joh. 6
h Joh. 21. 23

their

their bodies from the ſoil and filth of ſin, and to fit *thoſe* ſanctified Veſſels for the life of glory.

Saints therefore muſt look upon death with no other aſpect, then as the greateſt bodily affliction, which ſhall or can befall them, and that it hath the ſame ingrediency, though in a deeper meaſure with all the bitter Cups of triall, which the Father is pleaſed to put into their hands. They have one common reaſon, and one common end to make them partakers of his holineſs. *Sickneſs* of the holineſs of Grace; and *Death* of the holineſs of Glory. *A.* 3.

But are not Saints the Members of Chriſts body? Is the head glorified and muſt the Members paſs this State of examination? Muſt believers dye? Yes! and good reaſon too! Should not the Members be conformable to their Head? Ought Chriſt to have (*a*) ſuffered theſe things, and ſo to enter into his glory? Hath the Father made (*b*) the Captain of our Salvation perfect through ſufferings, and will he not the ſame way bring many Sons to glory? Shall this *High-prieſt* after the order of *Melchizedek drink* (*c*) of the brook of *Kidron* in the way to *Olivet* before he liſt up the head in a glorious Aſcention? And ſhall Saints, the inferior *Levites* think much to *taſte* it? *Zebedees* Children do but *taſte* a few drops at the bottom of (*d*) the Cup

a *Luk.* 24. 20.

b *Heb.* 2.10.

c Pſ. 110.7.

d *Mat.* 20. 22,23.

Cup of *Kidrons* water, Christ hath drunk it off. Saints do but sip of (*e*) these bitter waters, not for *satisfaction* but *submission* to the Law: they shall not cause their thighs to rot, but conceive to glory. What's fabled of the Unicorn that he takes away the poyson by dipping his horn in the waters before the Beasts of the Forrests do drink after him: Is true of our Lord, he hath sweetned these waters of *Marah* with this Tree of Life, for true Israelites to pledg him. His holy body washed the waters of *Jordan* by his Baptism, and healed the waters of *Kidron* by his Passion. Christ that pure prolifick (*f*) Corn of Wheat fell into the ground, and died and bringeth forth much fruit: The grave is made fertile by his death: that Saints lying by his dead body may be impregnated and spring up in a green Resurrection, and grow ripe to the harvest of glory. They are implanted into the (*g*) similitude of his death, and shall be raised in the likeness of his Resurrection. As that heavenly grain did rise; so shall Saints sprout upon his stalk without Chaff for the Garner of Paradise.

e *Numb.* 5. 27. *&c.*

f *Joh.* 12. 24.

g *Rom.* 6. 5.

A. 4. A. 4. Again, Saints dye, not only in conformity to their head, but to magnifie the glory of divine Grace in Salvation by the New-Covenant. Christ takes away the *radicall* and fundamentall guilt of sin, but not the *totall* in be-

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ing thereof during this Life. None ſhall go to heaven by the law of perfection, according to the tenor of the firſt Covenant. None ſhall boaſt of (*h*) work or merit: for by *grace* are we ſaved. None ſhall climb to heaven but by (*i*) *Jacobs* Ladder, whoſe foot is fixt upon the ſon of man. We are ſaved by *grace* to (*k*) exclude boaſting we are ſaved (*l*) by *faith*, that Chriſt may be (*m*) magnified whether in life or death: we are ſaved (*n*) by *mercy*, that the kindneſs and love of God our Saviour may appear: we are not *born*, but made heirs according to the *hope* of eternal life: Nay, we are ſaved by (*a*) *hope*, and with patience we wait for it: Were we perfect here; our faith would be clambering into viſion, and our hope into fruition, our reſting, waiting, panting frame would be ſwallowed up in preliminary injoyments of heaven: our love would caſt out all fear and torment, and ride triumphant before reſurrection, to the capitol of glory: But God hath an eye to that new and living way of ſalvation paved with the precious blood of the ſecond Covenant: wherefore though Chriſt be (*b*) the *end* of the Law for righteouſneſs to every one that believeth: yet he reſtores us not in this life to the beauty and perfection of holineſs; So that, if ſin remain in a Saint, death muſt needs be its iſſue: For ſin when 'tis finiſht (*c*) bringeth forth death;

h *Eph.* 2. 8, 9.
Tit. 3. 5.
i *Gen.* 28. 11, 12
Joh 1. 51
k *Rom.* 3. 27
l *Act* 15 11.
m *Phil.* 1 20
n *Tit.* 3. 4. 7.
a *Rom.* 8. 24.
b *Rom.* 10. 4.
c *Jam.* 1. 15

death: Though death in all its circumstances be not the *proper* (*d*) *wages* of sin unto a Saint, because Christ hath satisfied and made us free from the Law (*e*) of sin and of death: Though death be not the (*f*) *OPSONION*, the stipendiary supper of a believer, yet 'tis the *OPSONARION*, the sour sauce, wherewith the remnants & leavings of original, and the too great improvement thereof in actual sins and infirmities are dish't up: Warm *Bernard* starts this question, If Christ have delivered us, (*g*) [*Utquid adhuc morimur & non statim immortalitate vestimur? Sane, ut Dei veritas impleatur*, &c.] Why do we yet dye and are not presently clothed with immortality? Verily, that the truth of God might be fulfilled: For, because God loveth mercy and truth, its necessary that man should dye, because God had foredoom'd it: but yet that he should also rise from the dead, lest God should seem to forget his mercy: So then though Death Lords it not over a Saint perpetually, yet it remains a while upon us, because of the truth of God. Even as Sin, though it reign not in our mortal bodies, yet is it not totally taken from us. Thus *Bernard* layes the burden of a Saints death, upon the primitive fall, the curse of God, the veracity of his threatnings and fulfilling of that word to *Adam*, in the day thou eatest thereof, thou shalt dye: and a little before,

d *Rom.* 6. 23.

e *Rom.* 8 2.

f *Ib. c.* 6. 22.

g *Bern.* ad milit. Templ. f. 98. a. Ed. Pari. 517.

before, [*Adæ delictum merito contrahimus: quoniam cum peccavit, in ipso eramus & ex ejus carne per carnis concupiſcentiam genite ſumus.* We are deſervedly involved in *Adams* guilt, becauſe we all ſinned in him: for when he ſinned, we were in him, and were begotten of his fleſh by carnal concupiſcence.] And is not this the very Doctrine of *Paul*? (*a*) As by one man ſin entred into the world and death by ſin; So death paſſed upon all men, for that all have ſinned: This is the guilt that carries thoſe that have not ſin'd after (*b*) the ſimilitude of *Adams* tranſgreſſion into the grave. Yea Infants, and Embryo's, ſuch as never ſaw the light, from one dark grave to another.

a *Rom.* 5. 12.

b *V.* 14.

Inſomuch, That though the ſecond and glorious Covenant of free grace, be (*c*) eſtabliſht as the Moon, and as a faithful witneſs in heaven: yet it receives not its full accompliſhment in all its promiſes, till the Saints ſet down in the boſome of Chriſt after the great Tribunal: and 'tis not any the leaſt impairment or reflection upon the divine Juſtice on this ſide the reſurrection, to viſit the Saints tranſgreſſions with *this* Rod, and their iniquity with *theſe* ſtripes: (*d*) For this cauſe, ſayes *Paul* (treating of ſome violations reſpecting our Lords Supper) many are weak and ſickly among you and *many ſleep*.

c *Pſ.* 89. 37.

d 1 *Cor.* 11. 30.

Wherefore, though the guilt of ſin be removed

removed by Juſtification, through the merit of Chriſt, and the dominion of ſin by ſanctification through the Spirit: yet the total remainders of original or actual ſin are not ſtub'd out of the heart: but ſome fibres and ſtrings will ſtick behind in the beſt, during this preſent life: In like manner, though (*e*) the ſting of death, its venome and poyſon be pull'd out by the death of Chriſt: yet our mortality is not aboliſhed. Although our Lord hath brought (*f*) life and immortality to light through the Goſpel, in its revelation and conſignation to every believer; yet not as to its compleat fruition till the day of Chriſt. *Then* ſhall this mortal put on immortality, and death ſhall be ſwallowed up in victory, and *then* ſhall we render eternal thanks to the Father, for giving us *this* victory (*g*) through our Lord Jeſus Chriſt. For reign he muſt, till this laſt enemy alſo be put under his feet: To conquer over death by riſing, brings more honour to God, then to keep our foot from the grave: or elſe Divine Wiſdom would not run that courſe. One's th' effect of powerful manutenency. But the other of creating omnipotency. Hence, as Chriſt the *Natural*, ſo ſhall Saints be declared the *Adopted* ſons of God, (*a*) with *power* by the reſurrection from the dead, by reaſon of which union God will alſo raiſe them up

e 1 *Cor.* 15 53, &c.

f 2 *Tim.* 1 10

g 1 *Cor.* 15. 57

a *Rom.* 1. 4.

up like their glorious and myſtical head (*b*) by looſing the pains of death, it being impoſſible for *them* likewiſe to be held by it, For Chriſt being riſen from the dead is become (*c*) the firſt fruits of them that ſleep: Our bleſſed Lord roſe at the *Paſs-over*, and they ſhall riſe at the day of *Pentecoſt*: He roſe as the Head, they as Members, all in their own order ſhall riſe to glory.

b *Act.* 2. 24.

c 1 *Cor.* 15. 20

Obj. But ſome may ſay, Did not *Enoch* and *Elias* leap over this Valley of death into heaven?

Anſw. True! but their tranſlation moved upon the wheels of tranſmutation equivalent to death: as they alſo, who are found alive at the coming of Chriſt. Though they paſs not through the ſtrainer of the grave, yet they undergo the percolation of a change. As the heavens ſhall (*d*) periſh when they be *changed* and paſs (*e*) away with a great noiſe, and the Elements melt with fervent heat; nevertheleſs we look for new heavens, and a new earth, not in ſubſtance, but in quality. Even ſo *Elijah*, though riding to heaven in a chariot of *fire*, and the living (*f*) Saints at our Lords coming in a chariot of *air*, yet are all by a marvellous change [*METATITHEMENOI*] (*g*) tranſlated to the viſion of God.

d *Pſal.* 102. 26

e 2 *Pet.* 3. 10

f 1 *Cor.* 15. 51

1 *Theſ.* 4. 17.

g *Heb.* 11. 5.

CHAP. IV.

Of the Formidable Evils in the Valley of Death.

AS in a Land-skip let us take a quick prospect of those fatal and tremendous evils, which cock their Helmets, and make bare their Gorgon faces at the entrance, in the passage, and the utmost end of this direful Valley.

1. At the *Entrance*, when these brazen gates flie open: The foul bewitching comforts, to which we must bid [*a longum vale*] an eternal farewel, and those wracking pains, which must be felt, not on a Palate of Ivory, but a Bed of Iron, in which this Gyant *Procrustes* tortures all he catches: must needs shoot barbed arrows into the Livers of all impenitent sinners.

h *Aristot. Rhet. l. 7 c. 14*

The Philosopher teaches (*h*) [*METABOLE PANTOON GLUKUTATON,*] that change is the sweetest of all things: It must be in things to the better, or equal at least in goodness to precedent injoyments; else 'tis *PANTON PIKROTATON*: the bitterest of all. To *have been* fair, strong, healthful, rich, and happy, sharpens the edge of present misery, and cuts the deeper. Is not this a dead fly in the box of oyntment,

a

a gourd in the pot, a ſnake in the graſs, that poyſons the joy of all thy comforts? Muſt the amorous ſmiles of all thy ſinful pleaſures corrupt into doleful howlings? Here's the parting ſtyle, when the ſweet embraces of the deareſt conjugal relations muſt ſurrender up to mortal gripings: Here livid, and fainty kiſſes muſt take leave of pretty children his own bowels, [*& pignora chara nepotes,*] thoſe choice pledges of a mans ſurvival unto himſelf: The friend that's nearer than a brother, muſt now ſhake hands and look back to little purpoſe at this doleſome and dark good-night. His fine houſes and fair poſſeſſions, his fruitful orchards of his own planting, and his pleaſant gardens, with all its rills and fiſh ponds, his flowry meadows, and beautiful proſpects, his gameful parks and woody forreſts, his dutiful and toiling tenants muſt all come to his bed-ſide and ſhake their heads, and with dry eyes, bid good-even to their old fooliſh rent-wracking covetous Landlord: Then all theſe flaſhy, thorny joyes that made ſo great a crackling under his pot, having ſhot ſome ſplinters in his eyes, and more in's heart will leave him in thick darkneſs. Then all his falſe parafites and trencher-gueſts, for a ſorry ring (elſe hardly), will march with him to the pits ſide, and forſake his memory when cloſed in a cold ſtone.

Besides 'twill gaul him to the heart in that hour, to think what a feather cap *Fool* (*a*) he leaves for his Heir: that will turn upon his left heel, and twit the miser, when he sees his chests all lined with gold, and sorrow for nothing but that he shall never more have so true a drudge: Then out goes the young Ruffian with the fork upon his shoulder, to *France* and *Venice* to learn carriage among Whores, Banditos and Riotous Persons, till penury forces his belly to fellow common with (*a*) Swine and quarrel with hogs for their husks, and at length can hardly crawl home to the Surgeons Shop: Are not these sweet Flowers for his memory to smell to? And a soveraign Cordial against the assaults of Death?

a Eccles. 2. 19

a Luk 15 30, 36.

But were this all, 'Twere no match for a Roman Spirit? No, no! proud worldlings before departure often conflict with fearful torments, *Agags* (*b*) bitternes of death arrests their souls and make their Spirits stagger: The (*c*) pains of Death and of Hell get hold upon them: These deadly sorrows switch them with such smart lashes [*Ut se sentiat mori*] as to leave lingring pains with strong and biding Convulsions. Like *Tiberius* that cruel Tyrant: when tormenting of *Asinius Gallus*, told him, he was not yet reconciled, and therefore would not permit him to dye, (*d*) *DION. TIMO-*

b 1 Sam. 15. 32

c Psal. 18. 4. & 116. 3.

d Dion. Cass. in Tiber. p.

RAN THANATON ENERGESIAN EPOIST] That he might count life a punishment, and death a great benefaction. Like the stroak of these (*e*) Scorpions when men shall seek death but not find it, and shall desire to dye, but Death shall flee from them. So sharp and pungent are these invenomed shafts (*f*) that the soul chooses Strangling and death rather than life. They are called (*g*) the *ODINES THANATOU*, the *pains* of death, the acute pains of a woman in travell; when God shall (*h*) chasten men with *pains* upon their Beds, and the multitude of their bones with strong *pains*: when every bone shall have its pang, and every pang from the strong arm of God: oh! how dreadful to fall into the hands (*i*) of the living God: They are pains indeed which God calls pains, when the soul shall be torn and rent from its beloved twin; Oh! the tendons crack and the nerves with startling dolour snap in sunder. We read of one but sick of the Palsie, and yet (*k*) grievously tormented. When the Lord smites persons (*l*) with Consumptions, Feavers, Inflamations and extream burnings: Oh, what tossings and tumblings and pinings with wearisome hours: when torn and grinded by the Stone or wrack by the gout; what tongue can expresse their miseries? For a *Herod* to be eaten up of (*a*) Worms and such little wretches to nail a Prince pie-

e *Rev.* 9 6.
f *Job* 7. 15.
g *Act.* 2. 24.
12
h *Job* 33
19
i *Heb.* 10
31
k *Mat* 8 6.
l *Deut.* 28.
22
a *Act.* 12.
23

piece-meal, and to run away unquestioned: For *Jehoram* (*b*) bowels to fall out by reason of his sickness, and poyson his Courtiers: For *Asa* to lye howling of the Gout, and make all *Jerusalem* ring with his roaring: Should not these tidings of three miserable Monarchs, coole the fury and tame the madness of the *Bedlam* Hectors of our Age. To ruminate upon these terrors of death, these painful throws, when men pour out their soule in dreadful agonies, methinks should take them a peg lower and put their carier in him to a pause. They who taste of the Cup of Death, find it more bitter than Wormwood, more venemous than the poyson of Asps all squeez'd into it. Such as are under the ghastly view of Death, behold a grisly and fearful monster, that scares the bloody Heroes and vain-glorious Gallants into exquisite horrors. *Obrigescunt omnium vox faucibus hæsit.* Their hair stands an end, and their tongue faulters with amazing fears. It has a direful sting, more horrid than a Scorpion or a Dragon. This Cup unless sweetned with a lively sense of a gracious promise there's no laying of your lips to it: This fiery flying Serpent unless eased of his sting: there's no dallying with it in their bosomes for soul hardy sinners. Well might (*e*) *Cæsar* wish a *sudden*, and *Augustus* (*d*) an easie

(*b*) 2 *Chron.* 21. 19.

(*c*) *Sueton in Cæs.* c. 87.

(*d*) *Id. in Aug.* c. 99.

Death

Death, who had beheld many astonishing spectacles in their long and bloody wars: which might pierce hearts of Adamant, and melt the most brawny and flinty breast, and tyn down the most stoical *Apathies* into Rivers of mournful *Sympathies* and compassions: Methinks, it shou'd awaken snoring formalists to admit into the Hall of Conscience the Ecchoes of the roaring Elegies of such who dye (as the historian phrases) (e) *non morte sua*, not a natural but a violent death; when this Lion rampant rends the Soul from the body, as he would the (f) Caul of a Kids heart: When death shall meet them as a Bear bereaved of her Whelps, or an evening Wolf that hath lurkt close in (g) her Den all the day long of a sinners life, and comes forth barking at night and sharp set for her prey: Then they are forc'd to drink deep of the wine of violence, and to sup up the Cup of the avenger. Then they (a) shake off their unripe Grapes as the Vine and cast off their Flower as the Olive.

e *Id. in Caf. c.* 88.

f *Hof.* 13.8.

g *Pſal.* 104. 20.

a *Job* 15. 33

But alas! the pains of natural or the pangs of violent death, are but the stinging of Gnats or Flea bits to a scorched conscience, and inflamed by the wrath of God: When men come to dye, and have trifled away precious hours with Rattles and childish Baubles, and the silly jug-

ling Hobby-horſes of Court or Country: and at that turning point of Eternity have forgotten to make their peace with God: then Conſcience rowzes up like a Gyant refreſht with the wine of *Sodom*, and the Grapes of *Gomorrah*. When the grinning Furies laſht the goatiſh Soul of *Tiberius* for all his Villanies within the dark and diſmal Dungeon of his unclean breaſt: Oh! who would not tremble to think of thoſe goring wounds, thoſe ſecret and inviſible tortures, which wrackt his Soul and ſtretcht his tormenting imaginations upon the Devils Tenter-Hooks. See, how (a) *Tacitus* breaks forth upon the Theme, *Si recludantur Tyrannorum mentes, poſſe aſpici laniatus & ictus,*] had we Cabinets into the hearts of Tyrants: the dreadful marks of the Steel whips of Conſcience would appear with bloody gaſhes: And as (b) *Dion* the Hiſtorian ſpeaking of the horrors of *Nero*, near the time of his death, for the aſſaſſination of his Mother and other bruiſh crimes: ſayes, that if a Whelp did but howl, or a Hen cackle, or the arm of a Tree creak by a ſtrong wind, [*DEINOS ETARATSETO*] he was in a woful anguiſh: Oh, how the wires of *Megæra* fetcht blood and gobbets at every ſtroak, from the Soul: When God ſhall pour the ſcalding Lead of his wrath into theſe freſh wounds, when the Law thunders

a *Tacit. Annal. l.* 5. *p.* 107. *Edit. Baſil.* 1544.

b *Dio. in Nerone l.* 63.

thunders from Mount *Sinai*, and the lightnings of *Paran* glitter about him, Then (*c*) their bellies tremble, their lips quiver at the voice, and rottenness enters into their bones: When sin comes home to the Soul on a death-bed, and accosts him as the Souldier did (*d*) *Marius* the Black-smith, and *Trajan* Emperor, (*Hic est gladius, quem ipse fecisti.*) Here's the Sword of thine own hammering and shaking it in the face of a sinner, cryes, look how it shines, 'tis thine own furbishing.

c *Hab.* 3. 16.

d *Pollio in Mario p.* 538. *Ed. Lug. B.*

Then wo to him, who hath enlarg'd his desire as Hell, and encreased that, which is not his; and laden himself with thick clay: Then fain would he vomit up his sweet morsells; but no Emetick of the shop can help him, no Squills, no Roots in *Nicander* can fetch them up: Then they abhor to remember, what they cannot forget, and the eyes of their fancy are as quick and venemous as a Basilisk. Then with their robberies of *Peter* they would pay off *Paul*: and for their defrauding of Ministers would give ten-fold Tithes, and with the ruins of old Abbeys, and Mannors by oppression and depopulations of Villages, that they may (*a*) be alone in the midst of the earth, in all haste they patch up Chappels, Schools and Work-houses.

a *Isa.* 5. 8.

But God hates the Sacrifices of dying and

and putrilaginous bodies: the Incense that oppressors offer, proves the savour of death unto death; he counts the sighs of their fleeting Spirits, like the steams of rancid dunghils, which the fire of Hell sends up: not the beams of his countenance, who is now departed. No warning pieces *before* could alarm them. No blazing Comets could awaken or startle them: though (*b*) that of *Manilius* be true in all ages.

b *Manill. Astronom. l. 1. p. 27*

Nunquam fatilibus excanduit ignibus æther.

Never did blazing Comets shine in vain,
But famine pale, plague or fierce wars did reign.

But now they scud about like Eels in Thunder, and anon Death hales them with the weeds about their heads in his sweeping drag-net. Now they cry out with (*c*) *Hadrian* the Emperor:

c *Spartian in Hadrian p. 34 Ed. Lug. B.*

Animula vagula blandula,
Quæ nunc abibis in loca.
Pallidula rigida nudula,
Nec ut soles dabis jocos.

O pretty, petty, wandring Soul,
In what holes wriggle'st thee?
Stark naked, cold and crack'st no more
Thy frothy jests with me.

And is this all the cold comfort for these roaring Blades with a sneaking Epigram, with so deadly a neck-verse, to twing into the arms of eternal vengeance

geance: How horrible is it, and to be trembled at, to think that *Randol* the Poet (as I have heard) should cry out at death, *Now* Horace *have at thee where ever thou art.* Could we think, that vile worms when dying should spew such poyson? like the Toads in (*d*) *Helmont* hung up by the Heels before the fire of Hell cast out green flies and other venom, Oh! that it might make a *Zenexton* an antidote against the plague of the heart in astonied mortals. And have you not drencht your Souls in a sweet pickle by flinging off repentance to so late an hour. Alas! God's now gone up to his place and retired, ye have (*a*) set at naught all his Counsel and would none of his reproof: Now he laughs at your calamity and mocks when your fear cometh as a desolation and your destruction as a whirlwind: when distress and anguish seizes upon you; Therefore shall ye eat the fruit of your own way, and be filled with your own devices: 'Tis not the cold absolution of every formal Priest can daube up these Thunder struck Walls with his untempered Mortar. The foolish and cockheaded Athiest, that (*b*) said in his heart there was no God and was bold and sawcy to fancy what he would have, that he might revel and rant and rear it, in his blasphemous pride, and do corrupt and abominable works; begins now to be awakened out

d *Helmont. t. mul. pest. p.* 884 *to.*

a *Prov.* 1. 25, *&c.*

b *Psal.* 14. 1.

of his Frenzy-Lethargy, and runs into the clefts of the rocks and skulks in the tops of the ragged rocks, and cryes to the *deaf* hills to fall on him, and the *hard-hearted* mountains to cover him for fear of the Lord, and the glory of his terrible Majesty.

The old Owl-eyed Heathens by the glimmering glances of *Synideses* (*d*) and *Syntereses*, the faint reflections of primitive light did grope after a Deity by the Glow-Worm candle of soft contemplation. They catcht at a little vanishing notion of the first *Being* by the working of their Souls in night-Visions and argued the immortality of their own Spirits and began to discern that (*Divinæ particula auræ*) this particle of Divine light, was inspired by the Father of Lights and Spirits: (*e*) By the things that were made they stammer'd and spelt out lamely his Eternal Power and God-head: But alas! the *Meridian* Fools of our age, that sit in the Devils Chair of Pestilence, though taught by the glorious light of holy Scripture, will hardly come off to cry at death, with that musing Phylosopher of Greece, *O ens entium miserere mei*: O Being of Beings have mercy on me. But when the grave Judge of Conscience commission'd and charg'd by God, sits down with his white considering Coife in his Judgment-seat upon a pale Pillow: Then

d *Alcin. de doct. Plat. cap* 10. *Max. Tyr. c* 1. *&c.*

e *Rom.* 1.20.

Then their ſtupid Atheiſm (a ſin greater then (*a*) Devils are guilty of) brings the Scoffer to the (*b*) correction of the Stocks; and *Phineas* his righteous dart ſtrikes through his belly, and there he lyes ſentenced to ſelf-tormenting horrors: Thoughts as fiery as flaſhes of lightning, and as keen as double edg'd Swords. No Turky *Cymiter* pierces ſo deadly to the inner-moſt parts of the belly.

a *Jam.* 2. 19.
b *Prov.* 7. 22.

But Oh Sirs! this is not all: The Devil by his (*c*) miniſterial power of death, ſlips forth from behind the hangings, all arm'd with fire-brands. He who before like a *roaring* Lion yeld after his prey: Now whets his Claws upon the rock of their impenitent hearts grins like a *tearing* Lion, and ſtrangles for his Lioneſſes: Now he who ſecretly ſtir'd them up to war and rapine, to ſlaughter and blood-ſhed, even the precious blood of the Saints, he who egg'd, and ſpur'd them up to their mad ambition and rage; to alarum neighbour Provinces into confuſions, to ſatiate their luſt, revenge and avarice; now he ſprings forth with his (*d*) breaſt-plate of fire, jacinct, and brimſtone: and out of his mouth flow torrents of fire and ſmoak and ſulphur: His head is twiſted about with a Crown of Snakes, and girt with a Veſt and Tunick of Scarlet deep dyed in the blood

c *Heb.* 2. 14.
d *Rev.* 9. 17.

of

of Souls. This Prince of the Power of the Air, the raiser of tempests, now hurries up a storm within, which no created power can calm: At his puddling he finds turbulent matter in the foul sinck of their hearts, and rowzes all the winds of the Compasse into a dreadful Hurricane: Then the wicked Gallio's that of old waved and tush't at any thing, but Spring-Gardens and painted Faces, and pampered Paunces, (e) and provisions for the flesh to fulfill the lusts thereof; That snuffe at your Counsels like the dolish block-head, the (f) wild Asse in the Wilderness; Till their bellies swell big with the Tempter, in this moneth you shall find them crying out with the *German* Captain in those civil Wars: Six hundred Dollars for a Minister to comfort a galled Conscience. Then how the Waves break white one in the neck of another? Oh! how the wicked wretch tumbles like (a) troubled Seas that cannot rest, and casts up mire and dirt? 'Tis dreadful to stand on the shore and see, how *Leviathan* makes the deep (b) of their hearts to boil like a pot, the Sea of Conscience like a Pot of Ointment; he makes a path of flaming Brimstone to shine after him, and at the breaking of these waves of fiery strong sulphurous exhalations, even stifle and suffocate the Spirits. One of the Roman Emperours sent to buy the Pillow

e *Rom.* 13. 14

f *Jer.* 2. 24.

a *Isa.* 57. 20.

b *Job* 41. 31

of a man, that was greatly in debt, and yet could ſleep ſweetly: But who would not fly from the Pillow of an awakened Atheiſt, though ſtufft and cramb'd with double angels: When ſuch diſmall Sprites chatter at the four corners: when he who had ſeduced them to all their flagitious ſins, and hardned them to perſeverance now appears in his colours, triumphing in the harveſt of his envy, and tumbling his impenitent Proſelytes, with himſelf into the bottomleſs gulf of deſpair.

And now 'tis evident, Who ever form'd Weapons againſt Heaven and proſper'd? Do not their Darts recoil upon their (*c*) own hairy Scalps? When againſt every raking Oppreſſor, (*c*) the Stone cries out of the Wall, and the Beam out of the Timber ſhall anſwer it. When (*d*) the Owls of the Deſart ſhall hoop among their ſhatter'd Palaces in hideous Conſort, and Satyres ſhall cry to their Fellows.

c *Pſal.* 68. 21
c *Hab* 2 11.
d *Iſa.* 34. 13, 14.

Now, *Woe* to the ruiners of Cities by Fire, and (*d*) builders of Towns with blood, that ſtabliſh their foundations by iniquity, and cement the ſtones with the gore of the Innocent: That put the (*f*) Bottle to the noſe of their Neighbours and make them drunk, to behold their nakedneſs. That boaſt in their might (*g*) to drink Wine, that they are men of ſtrength to mingle ſtrong drink,

d *Hab.* 2. 12
f *Verſe.* 15.
g *Iſa.* 5. 11, 22.

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d *Hab.* 2. 12
f *Verſe.* 15.
g *Iſa.* 5. 11, 22.

and how many they knock under Table: (*b*) Therefore as the fire devoureth stubble, and the flame consumeth the chaff; So their root shall be rottenness, and their blossome shall go up as dust. Now, *Woe* (*i*) to him that saith to the wood of a Table, awake; and to the dumb stone of a Cross, arise; for it shall teach: These all compass themselves (*k*) with sparks of their own kindling: This they shall have at the hand of the Lord; they shall lye down in sorrows.

b *Isa.* 23, 24.

i *Hab.* 2. 19.

k *Isa.* 50. 11.

CHAP. V.

Of the State of the Dead.

NOt only in reference to the State of Sinners before and at the point of Death: but as to their passage through the Valley of the grave, many grand horrors do occupy the thoughts of mortals: Oh! that it were to prevent, as well as fore-see: what a damp 'tis to carnal Spirits, to think of their heads being no sooner laid in the cold Cavern; but Death as a Tyger or (*a*) Lion greedily feeds upon them: With what a cold clamy sweat they faint away, to think of going down to the Gates of Death, and there to be lockt up

a *Psa.* 49. 14.

up in a loathſome Dungeon? But here's the ſweet comfort of a Saint that Chriſt hath the (*b*) *Keys* at his Girdle and will give them the (*c*) the morning Star: They reſt meekly pacified, that their bleſſed Lord went the ſame way to glory: that *Abraham*, *Samuel* and *David*; that *Daniel*, *Paul* and *John* have beaten the path before them: There is but one (*d*) Lord, one Faith, one Baptiſm, one new and living way to enter within the Vail, that former Saints (*e*) without us ſhould not be made perfect.

b *Rev.* 1. 18.
c *Ib.* c. 2. 28.
d *Eph.* 4. 5.
e *Heb.* 11. 40.

But how mortally do the Pulſes of unſanctified perſons beat, at the remembrance of the pit: How they ſwound away with many a ſinking qualm. The fiery thoughts of their cold entertainment among the clods, well may they ſcorch and ſhrivel up the plumes of their pride and jollity: Oh how creſt faln and blew in the lip; when this fatal gueſt knocks at door: The tenors of the old drunkards ſongs, do they not quiver and rattle in their throats with woful howlings? What Vultures of grief would knaw their heart-ſtrings, did they dare to retire and meditate in this Charnel-houſe? Were they ſo valiant and hardy Knights as to converſe with Conſcience in ſecret? as heretofore they have met their impudent Miſtreſſes (*f*) with the attire of a Harlot in the twy-light, in the evening, in the black

f *Prov.* 7. 9. 10.

and how many they knock under Table: (*b*) Therefore as the fire devoureth stubble, and the flame consumeth the chaff; So their root shall be rottenness, and their blossome shall go up as dust. Now, *Woe* (*i*) to him that saith to the wood of a Table, awake; and to the dumb stone of a Cross, arise; for it shall teach: These all compass themselves (*k*) with sparks of their own kindling: This they shall have at the hand of the Lord; they shall lye down in sorrows.

b *V.* 23, 24.

i *Hab.* 2. 19.

k *Isa.* 50. 11.

CHAP. V.

Of the State of the Dead.

NOt only in reference to the State of Sinners before and at the point of Death: but as to their passage through the Valley of the grave, many grand horrors do occupy the thoughts of mortals: Oh! that it were to prevent, as well as fore-see: what a damp 'tis to carnal Spirits, to think of their heads being no sooner laid in the cold Cavern; but Death as a Tyger or (*a*) Lion greedily feeds upon them: With what a cold clamy sweat they faint away, to think of going down to the Gates of Death, and there to be lockt up

a *Psa.* 49. 14.

up in a loathſome Dungeon? But here's the ſweet comfort of a Saint that Chriſt hath the (*b*) *Keys* at his Girdle and will give them the (*c*) the morning Star: They reſt meekly pacified, that their bleſſed Lord went the ſame way to glory: that *Abraham*, *Samuel* and *David*; that *Daniel*, *Paul* and *John* have beaten the path before them: There is but one (*d*) Lord, one Faith, one Baptiſm, one new and living way to enter within the Vail, that former Saints (*e*) without us ſhould not be made perfect.

b *Rev.* 1. 18.
c *Ib.* c. 2. 28.
d *Eph.* 4. 5.
e *Heb.* 11. 40.

But how mortally do the Pulſes of unſanctified perſons beat, at the remembrance of the pit: How they ſwound away with many a ſinking qualm. The fiery thoughts of their cold entertainment among the clods, well may they ſcorch and ſhrivel up the plumes of their pride and jollity: Oh how creſt faln and blew in the lip; when this fatal gueſt knocks at door: The tenors of the old drunkards ſongs, do they not quiver and rattle in their throats with woful howlings? What Vultures of grief would knaw their heart-ſtrings, did they dare to retire and meditate in this Charnel-houſe? Were they ſo valiant and hardy Knights as to converſe with Conſcience in ſecret? as heretofore they have met their impudent Miſtreſſes (*f*) with the attire of a Harlot in the twy-light, in the evening, in the black

f *Prov.* 7. 9. 10.

and dark night: Would they not hang the head, droop the wing and feel their Loins dissolv'd in trembling Palsies? Do not their countenances (*g*) change and their knees clatter together to read the writing upon the wall that their dayes are numbred and finisht? How do the inhabitants of the earth melt at the musings on their forlorn estate in that hollow and deep Vault? What! to be trodden upon by every footless *worm*, to be insulted upon by an ugly *grub*: to be bearded by a yellow *Maggot*, and to be kept prisoner in stinking chains of darkness by noisome rottenness? Oh! how it vexes the high spirit of a *Lord*, and nauseates the fine stomack of a *Lady*? Then's the time, when all (*a*) the Kings of the Nations will rise up from their Thrones in the grave, and pass this dolorous complement with the proud Emperor of *Babel*: Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy Viols: the worm is spread under thee, and the worms cover thee, where the Nouns in the Hebrew (*b*) are *feminine*, and the Verbs *masculine*: the creatures *contemptible*: but their feast *magnificent*, upon the bowels of Princes: Oh! how the Woodlice, flat-worms, maw-worms, the yellow-tails, mites, and wivils carve out their morsels, and

g *Dan.* 5. 6.

a *Isa* 14. 9. 10, 11.

b *Boehart. de animal. part.* 2, *col.* 254.

rejoyce

rejoyce together: *Annon*, after the feaſt is ended, the yellow *hundred foot* takes up his Palace-royal in the skull of a King, and the proud mincing *Jezabels* ſhall have their faces once more painted and ſpotted with the odious excrements of a black Beetle.

'Tis but lean comfort for haughty and big looks which (*b*) the Lord abhors, to be humbled into theſe dark holes: where their coſtly Sepulchral Lamps ſhine with but a dim and blew light, to ſearch what impudent inſects dare ſo boldly to crawl up and down their entrails, and ſcorn to give account to their ſummons. For a living worm counts himſelf more honourable than a putrifying Monarch.

b *Prov* 6. 17. & 21. 4.

Here, on this ſide the grave, after every meal they muſt have a fit of muſick to digeſt their varieties, and a ſad poor fool muſt come in with his patches to make them merry: But he that mocketh the poor (whether in purſe or parts) (*c*) reproacheth his Maker, and he that is glad at calamities ſhall not be unpuniſhed.

c *Prov.* 17. 5.

Their gluttonous Feaſts ſhall have ſour ſauce of deaths cooking; and no Doctor can ſweat away the ſurfeits of Conſcience: When Death hath once ſhook them by the ſhoulder into the grave, he'l call alſo for a leſſon at his Table, and the Satyrs ſhall play low

Funeral-Songs upon the Lute-ſtrings of their periſhing Nerves, and Dance in their courſes while they are *here*, they riſe from their gormandizing Platters to play at Cards for whole Parks, and fling the Dice for ancient Mannors: But there flaming Devils will hurl *their* bones about, from under the Altar, and the Chancel rails without Sacriledge and thruſt their own Rapiers red hot into their buſhy Pates, and make thoſe hairy Comets to burn for warning Beacons: O then, they would fain prevail with Father *Abraham* to ſend Meſſengers to their (*a*) five brethren upon earth to teſtifie to them, leſt they alſo come to this place of torment: *Here* after the game at Tables is ended, they hurry away with Coach and ſix horſes in haſte to hear a Sermon at the Play-houſe, and are very well edified, fully inſtructed and takes notes of the ready way how to reach Hell ſpeedily: But *there* death and his (*b*) maſter will handle them without Mittens, he'l force no court complements upon them: There's a King of a fierce (*c*) countenance, underſtanding dark ſayings, will ſpeak as big and as rough as they taunted to the poor, he will make them bend the knee, and do ſuit and ſervice at his Court-Baron: *There* they ſhall hear the Jaylors long-winded Lecture upon a ſharp and cutting Text, and can't get out of his Chappel

a *Luk.* 16. 28

b *Hoſ.* 2 14.

c *Dan.* 8 23.

Chappel though they ſit at the lower end, he'l keep them from ſleeping, and gaſh their memories with the keen knife of his tongue, about the many Sabbaths they profaned, and the means of Grace they contemned; how they mockt at repentance, and loll'd out the tongue at preciſeneſs; he'l gripe them with the holy examples, meek admonitions of Saints and their patient ſufferings for the truth at their barbarous hands: They'l have cold ſtomachs to jeer and fleer in the face of this conſcience ſcalding Preacher; he'l chain the bleſſed Bible to the Desk of their Pews; which they had laid aſide like an old Almanack: Now it comes in date at this year of reckoning. He'l prove to their faces, how they have ſlighted the heavy Judgments of the late dreadful Peſtilence, the aſtoniſhing Fire, and the colour of the Britiſh Seas, crimſon'd and diapar'd with the blood of their brethren: he'l gaul them with their baſe ingratitude in ſlighting the mercies of the Great God, who gave them reprieval and ſurvival after all theſe diſmal *memento's*. But now has delivered them *from* (*a*) the Peſtilence, & *from* the Sword and *from* the Famine, *into* the hands of this diſmal King of *Aſſyria*: he'l once more rub up their dull ſenſes with ſharp rebukes, about the numerous checks of conſcience, and the loud calls of the

a *Jerom* 21. 7

ſpirit, which then they injoyed, but now they may howl after, without any pitty: and that which ſhall vex them to the heart, he'l ever be harping and grating odiouſly upon the ſame ſtring, and jarring in their ears, and rubbing the old ſore about their loſt opportunities and ſeaſons of grace: This ſhall be a plain and home Sermon, ſuch as before they ſcoft at: here will be no flowers of Rhetorick to ſet off Truth to the ſqueazy palate of a Sermon ſick Lady; here will be no fear to diſpleaſe greatneſs, here's no Trencher Chaplains to ſoften expreſſions, leſt the great Churl Stomack at ſound reproofs, that might ſave his ſoul: No, theſe dayes are paſt! here's no impatient lookings at the hour-glaſs when the laſt ſand drops, to be gone to dinner; here's no being glad at ſleeveleſs errands to ſteal away through the croud, and choak conſcience with this flam: that a little's enough if well practiſed: No! here's a Preacher will hold them to it, and taunt and twit them with the day of repentance being over, and chain them to their ſeats, and lock them in the Stocks as once they did the Saints in *Lollards*-Tower; till the Trump of the Reſurrection ſounds an Alarum to Judgment.

Is this the ſtate of wicked mens ſouls; while their bodies rot in the grave:

when

when will they learn to be wise for Eternity? They must (*b*) suffocate and slay the worm of conscience, *here* saies *Bernard*, that would not be bitten *hereafter*: Is it not better to hearken diligently to a few Sermons *here*, though ten hours long, though (*a*) *Paul* preach till *midnight*: then to be linckt to that terrible Sermon that shall last many *hundred years* long, from the day of death, till the day of judgment, and after that, a second Sermon in the afternoon, which shall know no evening, but last to *Eternity*: when rivers of tears can't wash away guilt, nor ten thousand rivers of oyl can't make thy Sacrifice flame acceptably (*a*) up to heaven: O be wise while the day lasts, and do the work which the Father giveth to work: (*b*) This is the work of God, that ye believe in him, whom he hath sent.

b *Bernard. de Conver. ad Clericos.*

a *Act.* 20. 7.

a *Mic.* 6. 7.

b *Joh.* 6. 29.

But if ye reject this counsel, and like foolish builders refuse this stone of the corner, till that fearful night shall overshadow you; then your mouldring bodies must lye by it, and be kept in that smothering prison; while your lamenting souls are agitated and hurried with these condemning and tormenting Furies: *There* your bodies though of ne're so fine a (*c*) Clay, must mix with the course allay of your once oppressed Slaves: The dust of Princes must min-

c *Job.* 21. 26.

gle with baſe and mean Peaſants: they and their Porters muſt lodge together: Lords and Beggers know no diſtance, and what Artiſt can form his Epitaph, by any diſtinct colour, or grain in their mould? Neither can heaps of Gold bribe the fancied *Charon*, to waft their bodies out of theſe gloomy regions, theſe Egyptian ſhades to any *Elyſian* meadows of pleaſure: The ſearching brains of the ableſt Counſellors can find no flaw in the Writ of Death, nor get any bayl or mainprize from that tedious *Gatehouſe*: Here the Skull of the acuteſt *Thomiſt* through length of time will all dwindle into ſtarvling Moſs while he forgets to diſtinguiſh its fit ſeaſon for the Weapon Salve: Alas! it won't cure the fractures made by Deaths Pole-Ax: No diſtinctions can ſatisfie this cunning ſophiſter to turn the Key and releaſe the Priſoner: But here they muſt all continue and abide in the ſtate of the dead: The ingenious Artificer, can invent no clew to hand him out of this ſnaring maze, this winding Labyrinth: There's (*d*) no invention or judgment, no device, knowledge or wiſdom in the grave, whither thou goeſt: 'Tis by the Decree of the (*e*) *watchers*, the time once doom'd and fixt, there's no reverſion. He that goes (*a*) down into this far Country ſhall return *no more* to his houſe,

(*d*) *Eccl.* 9. 10

(*e*) *Dan.* 4. 17.

(*a*) *Job* 7. 9, 10

houſe, nor ſhall his place know him again: There *all* ſit down in deep ſilence till the moment appointed by the high and holy *One*, who inhabits Eternity: Then ſhall the enemies of his Sons Kingdom, creep out of the duſt to ſhame and everlaſting contempt.

But the aſhes of his people, their gracious Father lays them up in the treaſuries of his wakefull providence, and they ſhall be *his* in that day, that (*b*) he makes up his Jewels, when the joyful voice of Chriſt ſhall gently raiſe them to that bliſsfull dawn: when (*RODODAKTULOS NOOS*,) the roſie fingered morn ſhall bluſh out of the Eaſt, and the Sun of Eternity ſhall gild their riſing Temples for glory.

b *Mal.* 3. 17.

CHAP. VI.

Of the fell Dragons at the further end of the grave.

METhinks the way through the dark (*c*) Grott near *Naples*, opening towards the ſulfurous mountains of *Veſuvius*, and the ſtagnant air of *Campania* bears ſome reſemblance with this cloſe and terrible paſſage, through the Valley of Death: were the terrors *many* at

c *Moriſans Travels, p.* 113.

at the entrance, they increase and multiply at the coming forth: There's no hiding, stopping or retreating; when the Reapers are sent forth to gather the Tares (*d*) together, to bind them in bundles and to burn them to ashes: no stately *Mausoleums*, no Marble Tombs can detain the new-enlivened bodies, when they begin to hear the shrill Echoes of the Arch-Angels Trumpet: That acute voice which sounded so oft in the ears of *Jerom*, Arise ye dead and come to Judgment.

d *Mat.* 13. 30.

The great doctrine of the Resurrection which vain *Athenians* derided, now shines forth in its glory: when the bones that were scatter'd at the graves mouth begin to crawl together. *See* how the sinews, (*a*) nerves, and muscles climb up to their proper places, and milk-white skin covers them round about. Here's an admirable spectacle of the imperial power of God: when so many millions of miracles, shall proclaim that glorious and fearful name of the *Lord of Hosts*: when some dust shall creep up the Banks of Rivers, and others from the depths of the Sea: when that which was mingled with common Earth, or the Sands of the Shore, the Bowels of Fishes, wild Beasts and Cannibals, shall each Atome return to the structure of their proper Bodies, and all the round Globe over, new quickned and

a *Ezek.* 37. 8.

and living persons start up in every quarter: Methinks the Angels stand gazing at it, and trumpeting forth blessing, (*a*) honour, glory and power to him that sitteth upon the Throne, and to the Lamb for ever and ever.

a *Rev.* 5. 13. *Clem. Alex. Strom. l.* 5 *p.* 405.

That the ancient Heathens had some glimpses of this great point (*b*) *Clemens Alexandrinus*, *Eusebius* out of *Plato* and *Plutarch*, and our (*c*) *Bradwardin* out of *Pliny*, *Varro*, *Plato* and *Democritus* give some evidence: But whence the old *Sophies* lighted their Torches, and how far they improved their faint and glimmering twi-light I must not enlarge: nor shew, who rose no higher then *Pythagoras* his doctrine of transanimation, out of Porphyry and the Stoick Schools: since we have a more sure word of Prophecy, to which we do well (*d*) to take heed as to a light, shining in a dark place till the Day-star arise in our hearts.

b *Eusеb. de prepar. Evang. l.* 11. *c.* 33 *& l.* 13. *c.* 13.

c *Bradward. de Cauſ. Dei. l.* 1 *c.* 1 *ſect.* 39 *p.* 96.

d 2 *Pet.* 1. 19

We have here to consider, with what consternation of Spirit, all wicked and ungodly men, shall lift up their heads out of the dust of Death: How bitterly shall their Souls and Bodies greet and rue the day of their sad reunion: These *Simeons* and *Levies*, former brethren in evil, now turn mutual instruments of cruelty in their habitations: Methinks the fore-dooming of that Tragical Dialogue should fore amuse any reasonable

ſonable creature, To think, how the lamenting body ſhall wring its hands at the moment of the Souls re-entry: when the Soul it ſelf ſhall tremble and all the bells of the ſenſes ring backward at this fatall marriage: How do the eyes guſh forth with tears in that cloudy morning, and the whole day overflown (*e*) with continual droppings of a ſoaking rain, and that with tears of blood, and flaming drops of brimſtone. They who were in this life mutuall *Tempters*, ſhall in that life be mutuall *Tormenters*: O that mortals would put on *Prometheus* betimes and be wiſe before hand, and cry out with *Jacob*, O my (*a*) Soul come not into their ſecret, unto their aſſembly mine honour be not thou united: For both were guilty of ſelf-murder, and that of the deepeſt grain, the ſtrangling of Souls.

e *Pro.* 27. 15

a *Gen.* 49. 6.

But alas! were the body to *riſe* only, that were its happineſs and perfection. Reſurrection in its ſimple notion ſpeaks out the redintegration of nature: The form of the Soul hath a ſtrong and vehement appetite after the material Body: It delights in union to perform the native and genuine functions of information: Alas! ſinners ſhall not meerly riſe, but muſt all ſtand before the Judgment-Seat of Jeſus Chriſt, and can there be any thing more horrible to the imagination of a dying ſinner, not

not reconciled to God, then the great and fearfull Tribunal? When God (*b*) shall bring *every work* into judgment with *every secret* thing, whether it be good or evil: When Death rides towards him on a meager and pale Horse; *that* dismayes him most to spie Judgment galloping after him. (*c*) Its appointed for all to dye, and then *to Judgment.*

b *Eccl.* 12. 14.

c *Heb.* 9. 27.

There will a *Judge* sit down upon a fiery Throne of Carbuncle: who shall not (*d*) judge after the sight of his eyes, nor reprove after the hearing of his ears, external appearance and glittering greatness bribes the understanding: and false witness perverts the sentence of an earthly worm: *he* must go (*Secundum allegata & probata*) according to proofs and witnesses: But here's *a Judge* (*e*) of quick scent in the fear of the Lord: righteousness shall be the girdle of his loins and faithfulness of his reins. (The *O LOGOS*) (*f*) the *Word* essentiall pierces to the dividing of soul and spirit, the joints and marrow; he is a discerner of the thought and intents of the heart: There's not a creature but is manifest in his sight: All things *without* are naked and stript of their vestments, and all things *within* are cut open by his Razor, and anatomiz'd to the backbone and spinall marrow before the eyes of him with whom we have to doe.

d *Isa.* 11.

e *Ib. V.* 3.

f *Heb.* 4. 12, 13.

The

The eyes of *this Judge* are (*g*) as a flame of fire, his feet like fine brass burning in a Furnace, he treads down and burns up his enemies at once: His voice is as the sound of many waters, who can abide the day of his coming? Out of his mouth flowes a sharp two-edged Sword, and his countenance is like the Sun shining in his strength. (*a*) He searcheth the reins and hearts, and giveth to every one according to their works.

g *Rev.* 1. 14. *&c.*

a *Rev.* 2. 23

He that sits down on this Judgment-Seat, (*b*) is to look on, like the various and many-vein'd *Jasper* in the rare diversity of his excellent and glorious attributes and perfections: like the incarnate *Sardine* in taking our flesh upon him, and round about the Throne the enamouring Rain-bow of the Covenant, shining like a pleasant green *Emerald* with all the glittering promises of the Spirit. Upon twenty four Seats encompassing this illustrious Chair of heavenly state, sit the reverend Assessors, *twenty four Elders*, clothed in white Raiment and Crowns of Gold upon their Heads, according to the twenty four Orders of Priests, attending this great Prince of might, and High-Priest upon (*c*) his Throne, and between his Princely and his Priestly Dignities, the Counsel of Peace shall stand. Before him burn seven Lamps of Fire, and upon twelve Brazen Oxen stands a Sea of

b *Rev.* 4. 3. *&c.*

c *Zach* 6. 13.

of Glaſs like Chryſtal: He is endued with the multiformous gifts and graces of the holy Spirit: his hands are alwayes purely waſht in Innocency, and round about the Throne in this Majeſtical Temple-Seſſion, angelical Cherubims full of eyes, cry night and day (*f*) [*Holy, holy, holy,* Lord God Almighty, who was, and is, and is to come] and from out of the Throne proceed lightnings, and thunderings, and voices.

f *Rev.* 4. 8. *V.* 5.

At ſo radiant and tremendous a Spectacle, in ſuch a glorious and orient Theatre: how can the direful perſecutors of the Church look up? O how they creep to the Rocks for ſome hole, ſome cleft to pitty them, O *Nimrod*, *Pharaoh* and *Nebuchadnezar*! O *Nero*, *Trajan* and *Diocleſian*, whither will ye run from the face of the Lamb, that ſits on the Throne, who with his fulgent Eyes, ſearches and pierces to the Center of the Univerſe. O *Pope* of *Rome* and thy curſed Shavelings, Its in vain now to ſtand poring on (*g*) *Bernards* good monitions to thy ſtubborn Predeceſſor, *Eugenius*. O *Bonner* and *Gardiner*, what will become of you and your Succeſſors, for puſhing, and goring, and letting our the blood of Saints, *all* in the Book of Martyrs, Remember *James Abbes*, and the (*a*) Sheriffs Servant at *Bury*, who rai ling at that faithful Martyr, was ſtrook with madneſs and cryed out, *James Ab bes*

g *Bern. de Conſide. ad Eugen f.* 237 *b*.

a *Fox Martyrs Vol.* 3. *p.* 956. *&c. Ed.* 1641.

bes is the ſervant of God and is ſaved, but I am damn'd, and inveighed at the Prieſt that brought him the Hoſt, that he and ſuch were the cauſe of his damnation.

Is it ſo terrible before hand in the preſentments and preaccuſations of Conſcience, before that great and fearful Day of the Lord come? What will be the horror of execution, when the blood which is *dryed up* in priſons as well as *drawn forth* by whips and flames, ſhall be weighed to a drop and a grain in the ballance of this righteous Judge. *So much* (*b*) torment and ſorrow give them: Then the Beaſt ſhall be taken, and with him that falſe Prophet the *Pope*, that wrought Miracles before him: Both theſe ſhall be caſt alive into the Lake of fire burning with Brimſtone: *Then*, they that (*c*) worſhip the Beaſt and his Image, and receiv'd his Mark in Hand or Forehead, ſhall be tormented with Fire and Brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb: the ſmoak of their torment ſhall aſcend *for ever and ever*. They ſhall have no reſt day nor night, who ador'd the Beaſt or his Image, or received the Mark of his Name: And this brings me to the laſt Conſideration, and that's Eternity.

b *Rev.* 18. 7.

c *Rev* 14. 10, *&c.*

The miſery of Hell (could I ſpeak it properly) were it to end but a moment

moment on this ſide Eternity, either in bliſs or abatement of pain or compleat annihilation: 'twere a ſoveraign Cordial. The memory of it would be a cooling drop day by day, upon the tongue of every *Dives*, to keep it from bliſtering into blaſphemy.

But to ponder upon this dreadful, *Ever*: and to champ upon it to Eternity, its a thouſand times more bitter than Wormwood, Aloes or Coloquintida. 'Tis to ſwallow down the wine of aſtoniſhment, and to pledg one another (*d*) with the poyſon of Dragons, and the cruel venome of Aſpes.

d *Deut.* 32. 33

I *dare* any wicked man in the world to run on in their follies, with any ſerious apprehenſions of Eternity, or calm convictions of it upon their Spirits. Poor Heathens have highly aſſerted the Souls Immortality, and common reaſon evinces, that there can be no communion between God and *Belial*, light and darkneſs can't aſſociate. If the Soul be immortal, and its union to God be the life of the Soul? muſt it not (when God's abſent, & abſent for ever from all unholy perſons) lye down in Eternal Death? He that walketh in light, dwelleth and hath fellowſhip with the Father, and with the Son: But he that lives and dies in darkneſs can never come to, or abide in Eternal Light: But muſt be caſt out into utter

Clem Alexandr. Strom. l. 1. p. 222 Edit. Lug. B.

1 *John* 1. 6, 7, &c.

darkneſs, where is weeping and wailing and gnaſhing of teeth.

I know there be ſuch in our dayes, or elſe I ſhould not mention it, who would fain tamper with the falſe doctrine of *Origen*, and (like his weak Diſciples) would perſwade themſelves, that *AIΩΝ* and *AIΩΝΙΟΣ* in the Greek, often note but a ſtated determination of time, and therefore may be ſo underſtood in this caſe. Poor wretches! will they hazard their *all* upon a pitiful conjecture: *a jejune* criticiſm in Grammar, and run fool-hardy upon the pikes of divine vengeance, and the thick boſſes of his Bucklers, under the thin covert of a words acceptation *ſometimes* in that ſenſe in Scripture: when the nature of the matter, and the force of the context obliges: ſhould you not rather deeply weigh and ponder upon thoſe places: where the damnation of the wicked is oppoſed to the eternal ſalvation (*b*) of the Godly: Do you believe eternal life for the Saints? and ſhall the wicked, who come not into a life of grace, ſhall *they* after a ſet race of years be raiſed to glory? Such as never repent, never cloſe with Chriſt, never fly to the promiſe while here; and is there any repentance in the grave or remiſſion of ſins? O fool, twice dyed in grain, that dareſt to venture thy Soul upon the punctilio of a word.

b *Dan.* 12.2 *Mat.* 25 46. *Jude* 7. 21. 22

Nay, is not that very word, *AIOONIOS*, used and applyed to the divine (*a*) Majesty, who inhabits eternity, and dwelleth in the inaccessible light; Nay, are there not other cogent expressions setting out the perpetuity of that estate in misery (where *their* word is absent: with which they play their lives at stake). Is there not a doleful (*d*) prison which no man can unlock or break through, or be let forth till he pay the utmost farthing? Is there not a place where the (*a*) worm of Conscience dies not, and the fire shall never be quencht? Are these but dry metaphors? Take heed thy soul be not the dreadful fiery comment, that thou sink not into (*b*) that great gulf, (*c*) that bottomless pit: If thou wilt be wise (*d*) be wise for thy self and believe on the Son (*e*) to everlasting life, he that believeth not the Son, shall not see life, but the wrath of God *abideth* on him.

a *Rom.* 16. 26
Heb. 9. 24.
d *Mat.* 5. 26
Rev. 1. 18
a *Mark* 9. 44. 46, 48.
b *Luk.* 16. 26
c *Rev.* 20. 3.
d *Prov.* 9. 12.
e *Joh.* 3. 36.

O Souls, will you warm your thoughts, and unfreeze your security at that fearful fire: will you open your eyes at the sight of that horrible darkness. Fire that yields no light, and flames, that are thick with darkness. O monstrous misery! A cohabitation with Devils: The Drum of the ears even tingles, and is broken in pieces, with distracted roarings of men and devils, and yet to see no body. O Souls! will

you be warn'd by the noiſes of theſe Canons at diſtance? ſhall that inſatiable thirſt and gnawing worm well view'd in the glaſs of divine threatnings provoke you to mend? Or will you ſtay rather, till you feel the loins of wrath in its unſupportable burden, and then cry out too late? Alas thy Conſcience then at every turn will *dun* thy Soul with *that* of *Abraham* to (f) *Dives*, O Son *remember*, &c. *Remember* the many holy Sabbaths, the precious Sermons, the earneſt zeal of painful Miniſters to pull thee as a fire-brand out of the fire: *Remember* the good examples, the pious preſidents, the melting admonitions, the ſore afflictions and fatherly viſitations of God. *Remember* me, thy *now* ſweltring Conſcience, that ſhook thee often by the Collar, that ſcared thee to ſome duties, and gave thee many a warm *Item* of this wrath to come? *Remember* how thou ſcoffedſt at puritans and mourners for ſin. *Remember* that good ſpirit that cried to thee, Return, return, harden not thy heart, hearken while 'tis called to day. But *now* vain is the hope of mercy: vain to lift up the bitterest cries, thou ſhalt find no place for repentance in the breaſt of God (g) no change in his mind, though thou ſeek it carefully with tears. The day of thy bleſſing is paſt. *Now* the hope of the hypocrite is cut off, and ſwept

f *Luk.* 16 25

g *Heb.* 12 17

ſwept down like a Spiders Web. *Now* thou haſt no reſt from this angry tearing *Vulture*, that knaws thy Liver night and day: And that which puts the bloody and circumflex *accent*, the abiding tone upon all thy maladies: They are *Eternal*, who can dwell with (*a*) *everlaſting* burnings, who will ſet (*b*) briars and thorns againſt him in Battel? who can enter the Liſts and contend with conſuming fire, when it ſhall devour before him and be very (*c*) tempeſtuous round about him: when he ſhall ſhew (*d*) the lighting down of his arm with the indignation of his anger, with the flame of a devouring fire, with ſcattering, and tempeſt, and hailſtones; When the pile of *Tophet* ſhall be fire, and much wood, and the breath of the Lord like a ſtream of Brimſtone ſhall kindle it?

a *Iſa.* 33. 14.
b *Iſa.* 27. 4.
c *Pſa.* 50. 3.
d *Iſa.* 30. 31.

Theſe are the fiery Serpents (the *Haſeraphim*) the Devils, the fell Dragons that gape with open mouth, that hiſs with inflamed tongues, and pour out floods of venome, at the further end of the grave upon every impenitent ſinner.

O that the terror of the Lord would perſwade men to take hold of his arm, to make peace with him, and to be (*e*) at reſt. O that I could rowze vain man from the lap of pleaſure. Will ye ſleep on the (*e*) top of a Maſt, in ſeen a rowling and tumbling tempeſt, when every

e *Job* 22. 21.
e *Prov.* 23. 34.

whiffe may toſs you into the deeps of Hell? Be wiſe at laſt, if poſſible, and ſhake off your ſenſeleſs ſlumbers; O hard heart that trembleſt not at the rattling of his Chariots, when he clotheth the necks of his Horſes, with thunder againſt thee as in the day of Battel. That's a hard heart which is not frighted at it ſelf, and what will be the event? Ask not me, ſays (f) *Bernard*, but ask *Pharaoh*: Be inſtructed by the Egyptian Carcaſſes on the ſhore of the Red ſea. Will you learn to (g) kiſs the Son leſt *he* be angry, and ye periſh from the way? when his wrath is kindled *but a little*: O when it flames all abroad, how terrible is it? The flames of *London* were but *painted* fire to this. *That* ſuckt up houſes, but this (h) immortal Souls.

f *Bernard Eugen. f.* 237. *a.*

g *Pſal.* 2. 12.

h *Mat.* 10 3.

But where's the Remedy? O kiſs the Son leſt he be angry; O *bleſſed Son!* O gracious Saviour, that's (a) angry if he be not kiſt; and griev'd if he be not loved; He loves (b) *them* that love *him*; and complains, that they wrong their own Souls, and love death, that hate him.

a *Pſal.* 2. 12

b *Prov.* 8. 17 36.

Vile Sinners! we are angry with him becauſe he *calls* for love, who needs not *care* for it: let's be angry with our ſelves, becauſe we give it not: He's angry with *ſinners*, that *Sinners* kiſs him not. Such as caſt away the cords of his Laws, he caſts about them the cords of his love.

And

And must *such sinners* kiss him? yes! they kiss the creature, why not him? he made our hearts, he loves our hearts and chides to have them. 'Tis a jealous love, no waters quench, but such as freely run into it.

Here's *loving anger* and wrath in grace, he fights with kind anger, that he may embrace with love. 'Tis the heat of love that kindles his anger, but if neglected, 'twill blaze into a flame. His love hastens us with the *voice* of anger: that the *fire* of his anger consume us not: His anger calls us *from* his anger, but not *to* his anger, but to his love. His mouth checks us that we may kiss it, and his heart is moved for us, that we may move into it: when anger warns, 'tis *loving anger*: but love too long abused kindles the flame of wrath. If so much love in this holy anger to bring us to him: what manner of love in those blessed kisses, when we come. Let's then love his anger, and kiss his love: For happy are all they that put their trust in him. *Psa.* 2 12.

You that are living, hearken to his anger that ye may never feel it, lay this love to heart, and consider its latter end. This love will gather the Saints together, and set apart the godly, the *kind* (*c*) in heart (*d*) that love him, *for himself*: For such have made an everlasting covenant of Salt with him by sacrifice.

c *Psa.* 4. 5 *Benignus.*
d *Psa.* 50. 4.

CHAP. VII.

Of a Saints Comforts, againſt all the Evils in Death.

I Will fear no evil, ſaies *David*: For thou art with me, thy crook and thy ſtaff, they comfort me.

Here, are evils great and manifold in this Valley of Death: evils to be feared and trembled at, but not by a *David*. A Saint will fear no evil: what *David*, no evil? not the evil of loſs, nor the evil of ſenſe, not the parting from many ſweet enjoyments, not the curſe of the Law, thundering from *Sinai*, and lightning from *Ebal*, not the conflicts of conſcience, nor the darts of Satan, not the pangs of ſickneſs, nor the pains of death, not the mouldring duſt, nor unſavoury ſtench; not the hideous darkneſs, nor the tedious night of the grave, as you may perceive by the foregoing Chapters. O valiant *David!* when God ſtands by thee: what, do'ſt thou not ſtagger at the doctrine nor fear the event of thy reſurrection to Judgment, not the ſtrictneſs of that awful Judge nor his doomful ſentence: nor the long face or ſilver hairs of Eternity?

Anacephalæoſis.

nity? No, no! *David* will fear no evil, and here's his Cordiall. For *thou* art with me: thy crook and thy staff, they comfort me.

He fears no evil, because God is with him: He fears God, and therefore nought but God. I'le forewarn you whom ye shall fear, (*a*) sayes our Lord, fear *him*, who after he hath kill'd, hath power to cast into Hell: yea, I say unto you, fear *him*. The filiall fear of God expells the tormenting fear of death and hell it self. Holy *David* with *one* God in his hand encounters and vanquishes *every* evil, and scatters the *fear* of evil. Let the King of Terrors muster his Forces and order his Troops in Battalia: The shadow of death to *David* is but the shadow of evil. Though (*b*) ten thousand *Curiassiers* run upon him atilt with envenom'd and poysoned spears, (*c*) he layes him down in the bosome of God, he sleeps in peace; For thou Lord makest him to rest in safety. The (*d*) Pillars of Heaven tremble and are astonisht at his reproof, who keeps a Saint in his arms. He'll scourge the black Tents of (*e*) *Cushan* with affliction, and the pale Curtains of this Land of *Midian*, like the Souldiers at our Lords Sepulchre, shall tremble to detain a Saint in the grave; For he that keepeth *Israel* (*f*) shall neither slumber nor sleep: he'l awaken him in due time

a *Luk* 12. 5

b *Psa.* 3. 6

c *Psa.* 4. 8.

d *Job* 26. 11.

e *Hab.* 3. 7. *Matt.* 27. 54.

f *Psa.* 121. 3.

in

in the resurrection morning to enter the Courts of Glory.

David saies not: *I shall not* dye, and therefore I will not fear: But *though* I dye, I will not fear, for thou art with me. Be the waters of *Kidron* never so deep: the fire of *Tophet's* Valley never so quick and furious: (g) the pit of *Molloch* never so dark and obscure: God hath secured my heart from fear, because he is with me: (a) The waters shall not drown, nor the fire burn, nor the pit swallow. The power and wisdom, the mercy and truth of God encircle the faith of a Saint, he dyes (b) kissing and embracing the promises, and like good old *Simeon* taking Christ in his arms: he tunes his Swanlike (c) Sonnet, and sings himself asleep at the mouth of the grave.

g *Psal.* 40. 2.

a *Isa.* 43. 2.

b *Heb.* 11. 13

c *Luk.* 2. 28, 29

Thou art with me; For thou art *mine*. A God in Covenant guides to death, and receives to glory. Other friends take leave at death: Here's a friend like *Ruth* (d) goes through with thee to *Canaan*: Others shake hands at the grave, they weep with *Orpah* and depart: This friend takes thy spirit into his (e) hands immediately, and keeps thy body in his privy (f) chamber of presence. God is the God of *Abraham* even in the grave, God (g) is not the God of the dead, but of the living: God is the God of *whole Abraham*, therefore *Abraham* is alive to God,

d *Ruth* 1. 16.

e *Luk.* 23. 46

f *Isa.* 26. 20.

g *Mat.* 22. 32

God, his immortal ſoul is alive *with God*: his precious duſt is alive *to God*: and therefore *Abraham's* body ſhall ariſe to glory; 'Tis in *his* keeping, who keepeth all the (*b*) bones of his Saints, not one of them is broken; and *to morrow* (I mean at the reſurrection of the juſt) all their (*i*) bones ſhall ſay, Lord who is like unto thee? *Joſeph's* bones are embalm'd for heaven, and lye in a more magnificent Tomb then Egyptian Pyramids, and (*k*) follow the Ark to *Canaan*. Does the Father take care of his childrens bones? what cheſt do they ſleep in? *with* (*l*) *my dead body*, ſays Chriſt, in the Cedar Cheſt of the Covenant. What? doe they ſleep in the arms of his own beloved Son? yes, they (*m*) ſleep in Jeſus, and ſhall riſe with Jeſus: They are baptized into his death, (*n*) and buried in his grave, and brought in the clouds together with him. The *ſame* new Tomb, the *ſame* Fine Linnen, the *ſame* Spices, the *ſame* Angels for a Saviour, and for his Saints. Little did *Joſeph* of *Arimathea*, think that he embalmed the whole body myſtical of Chriſt, and wrapt the Saints together with him in the *ſame* (*o*) Napkin, but ſo he did, by reaſon of their communion with him.

But does the Father and the Son likewiſe take ſuch heavenly care of dying *Simeons*? and is the Spirit of Grace at a diſtance

h *Pſa.* 34 20

i *Pſa.* 35. 10.

k *Gen.* 50. 25. *Exod* 3. 19. *Joſh.* 24. 32. *Heb.* 11. 22

l *Iſa* 26 19.

m 1 *Theſ.* 4 14.

n *V.* 14.

o *Joh.* 20. 7

distance from the bodies of Saints,
a 1 Cor. 6. 19. which are his (a) Temples? No such matter! though there were not a stone of these Temples lying upon another, yet the Spirit will rear them up. The Spirit of God is at work in the grave
b Rom. 8. 11. of a Saint: If the (b) spirit of him that raised up Jesus from the dead, dwell in you. He that raised up Christ from the dead, shall also *quicken* your mortal bodies *by his spirit* that dwelleth in you. So then, well may a Saint with holy
c Gen. 49. 33. Jacob (c) gather up his feet into his bed and sweetly fall a sleep. For the *Father* keeps him, the *Son* lies by him, and the *Spirit* quickens him: *All* heaven will come down to the grave of a Saint, and
d Song. 6. 4. not wake their beloved, till (d) the day break and the shadows flee away, then up he gets to the mountains of Myrrhe and to the Hills of Frankincense.

But to follow *David*: its worth tracing the footsteps of *David*: nay the footsteps of God with *David* in this Valley: Therefore he fears not, for God is with him: lets listen to his Harp and learn the Ditty. Methinks I hear five principal Songs of spiritual consolation for a dying Saint.

1. An Experimental feeling of the divine presence. *For thou art with me*: *David* ha's it and *David* feels it, and therefore speaks it: 'Tis his safety to have it, his joy to feel it, and his love to speak it:

it: the having of God at death carries us to heaven safely; the feeling it, wings us thither, and makes us sing of it to others, when we are flying.

2. A holy Appeal to God in Prayer, *David* must now be supposed upon his knees, praying, harping, singing, *for thou art with me*: All the joyfull Prayers of a Saint end with Songs, and the Songs with this *Epiphonema*; this burden, shall I call it? No! this *Diapsalma*, this *Selah*, this *Diapason*, this *Close* upon all the Strings, *For thou art with me.*

3. A Saint in Covenant, and a Saint knowing it, may dye sweetly: 'Tis a strong Cordial; 'twill sweat away death: *For thou art with me*, and what's the reason; For thou art mine; He that can prove, that God is his, may sweetly inferr that God is with him. God's with none but who are his: But they that are so, and know it so, shall fear no evil: For God makes them (*d*) *full* of joy with his countenance. d *Act.* 2. 28.

4. Divine Relation is a Saints Sanctuary. Fly to this holy Tower and thou art safe. The Lord's (*a*) my shepherd, I shall not want a full Table, trickling Oyl, a running Cup are *David's* portion. Such a child that hath *a God* to his Father, fears no want. Such a Lamb, that hath a *God* to his Shepherd, fears no evil. His crook and his staff shall comfort him: Here's green Pastures and a *Psa.* 23. 1.

V. 3.

pleasant

pleasant Rivers in the very Valley of Death.

3. Faiths prospect of Heaven transports a Saint; He sees Deaths Valley: but 'tis a *Gilden Vale*. 'Tis a narrow Valley, he leaps it over with *his* Shepherds staffe: Faiths eyes are strong and its legs nimble: He takes his rise from the promise, and no sooner dies, but is over *Kidron*; At death carnal mens eyes are dim, no spectacle, no optick Glass can help them to spie *Jerusalem*. A Saint like *Moses* hath (*b*) strong eyes, not is his naturall moisture fled. He stands upon the Pisgah of his own Tomb, and sees cross the whole Land of *Canaan*, to the utmost, (*c*) even the Mediterranean Sea. Others at death, how feeble are (*d*) the knees of their Souls? their hands the keepers of their house tremble, and their thigh-bones the strong men bow themselves. But the feebleſt of the inhabitants of *Zion*, (I speak of such as stand [*in specula visionis* (*e*)] in the watch-tower of Faith, and look through the glass of assurance) they shall be as *David* in that day, and the house of *David* shall be as God, as the Angel of the Lord before them: *As David?* but why as *David*? Sure, strong was the faith and piercing the eye of *David*, that saw glory so clearly through all the thick Fogs and Mists of the Valley: 'Twas God was with him that cleared his eyes, and pointed

b *Deut.* 34. 7

c *V.* 2.

d *Eccl.* 12. 3

e *Zach.* 12. 8.

pointed with his hands as he did to *Moſes*, and (*f*) cauſed him to ſee it. But neither *Moſes* nor *Aaron* muſt enter, to ſhew that the ceremonial no nor the moral Law can't waft us over the Brook to *Canaan*. But *David*, the Prince of the new Covenant, he ſhall tread down the Cananites, and on his head ſhall his Crown flouriſh: *David* the *Subject* had *David* the (*g*) King *with him*: *David* the *Servant* had *David* the *Son*: the Son of *Jeſſe* had the Son of God for (*h*) his Lord and Captain. And whoſe Faith ſhall not flowre by Chriſts watering? and whoſe fear ſhall not wither at his preſence: who fears death when this Shepheard ſuſtains? who fears his arriving to Heaven, if a God, if a God in Covenant, if my God and my Father lead me. Thou art now with *me*, ſaves *David*, I'le not fear, for ſhortly I ſhall be with *thee*: God's with *us* here; but we are with him in heaven: here drops of Heaven ſlide into *us*, there we ſhall ſwim in heavens Ocean: Here a little of the oyl of joy trickles into our hearts from (*a*) the head of Chriſt: there we ſhall (*b*) enter into the fulneſs of our Lord and Maſters joy: here it enters into *us*, and there we enter into it. But ſtill by virtue of his preſence, *thou art with me*, and the vigor of his conduct, *thou ſhalt lead me*: Thou art with me to bring me to thee: Thy Crook and thy

f *Deut.* 34 1, 4.

g *Pſa.* 84. 3.

h *Pſa.* 110. 1.

a *Pſa* 133. 2.

b *Mat.* 25 21

thy Staff they comfort me, and why? For they protect and guide me to thy holy Hill, and to thy Tabernacles. Thou wilt shew me the path of life: *At* (c) thy right hand are pleasures for evermore: of all these five, I hope to treat in their order; If God permit.

c *Psa* 16.11

CHAP. VIII.

Experimental feelings of the Divine presence, choice Comforts to a Saint at Death.

THou *hast* made known unto me the wayes of life: and what followes? Thou (d) *shalt* make me full of joy from thy countenance. God's face darts *one* beam of light on the path of a Saint, to shine upon his way to glory: *another* beam (and that's of joy) upon the heart of a Saint, to oyl his motion. And all but *beams*: yet warming beams and experienc'd beams to hasten him to the Sun it self. A Saint ha's now but *beams* of joy, and blessed be God for *beams*, and such beams as direct and attract to the Sun it self, to that Sun of joy, to the fulness of joy in his countenance: Saints look unto him and their (e) *faces* are enlightned, our looking to God makes us look like him and the

d *Acts* 2. 28.

e *Psa*. 34 5.

nearer

nearer to him, the more we are like him; Gods countenance is of a changing and transforming nature: When God lookt upon *Moſes* but through a chinck: how did his face ſhine, how lovely was it, as well as glorious? God ſmiles on a Saint in love, and a Saint reflects upon God with joy.

But Saints have not only good looks from God, but free entertainment. He maketh me to lye down in green paſtures, he leadeth me beſide the ſtill waters, he reſtoreth my ſoul, he leadeth me in paths of righteouſneſs for his Names ſake: Oh! how the cool Eteſian gales from the rivers of the ſpirit in ordinances revive and refreſh a Saint: The experience of preſent mercies diſpells the fears of future evils: I *will* fear no evil for thou art with me: God never forſakes a ſoul in covenant, never withdraws his real (though ſometimes his viſible) communion. I foreſaw the Lord *always* (*a*) before my face: therefore my heart rejoices, *&c.* becauſe thou wilt not leave my ſoul in the grave. By nature God's not with us: but when once the day ſpring from on high doth viſit us, grace never ſets in an evening, whether we ſleep or wake we are ſtill with God.

a *Act.* 2. 25, 27

Here's the point, to know aright; that God is with us: and we with him. Whether we have walkt with God and he with us. If *Enoch* walk with God,

then God will take him: He that walks with God, pleases God: (*b*) The Septuagint render the Hebrew word for *walking*, by *pleasing* God, and the Spirit of God delights in the word [*EVERESTEIN*] and uses the same (*c*) when treating of *Enoch* in the New Testament, to shew what pleasure God takes in them, that walk with him.

b *Gen.* 5. 24

c *Heb.* 11. 5.

If we walk with God, we have fellowship and communion with him. God (*d*) is light, and if we walk in light we walk with him: Light is holiness: and a holy person walks in light and dwells in God: let's not spot our garments, and we shall walk with him in white (*e*.) The fine linnen of holiness alas, what Saint doth keep it clean: we must wash it daily in the Layer of the Spirit, or else no company for a holy God: The best of our linnen is but course and yellow: its well if it be sincere and true: but then it shall shine with rayes of glorious light, and be laced and beautified with admirable gifts: The Queen (*f*) shall be brought unto him in raiment of needle-work at the wedding day. Now 'tis soiled with many a drop and many a foul spot: but then as pure as God would have it. Now, the more's the pitty, 'tis patcht and ragged: many a Saint is out at heels in his holiness, he walks disorderly and uncomely. But then we shall have new Coats, fine linnen

d 1 *Joh.* 1. 6, 7.

e *Rev.* 3. 4.

f *Psal* 45. 14

linnen clean and white, *Rev.* 19. 8. and change of Raiment from our elder brother. *Benjamin* (*a*) shall be fine indeed, when he sits at the Table of the Ruler of *Canaan*: 'Tis holiness fits us for Table communion in heaven: 'tis porch communion in grace that brings us near it: hast thou never walkt with God in the porch? thou shalt never sit down at the (*b*) Table of Christ and drink the new wine of the Kingdom.

a *Gen.* 45. 22.

b *Luk.* 22. 30

Again; As God walks in the light of holiness: he walks also in the holy Place of his Temple, God delights in his Ordinances, in his pure worship: We walk with God when our hearts are in communion with him in Ordinances. His paths are in the Sanctuary, there's his (*c*) footstool and there his goings: He (*d*) walks among the golden Candlesticks: In the Temple all talk of his glory, while he sits at the Table of grace, and the (*e*) Spikenard sendeth forth the smell thereof; There he hath (*f*) commanded the blessing and life for evermore.

c *Lam.* 2. 1.

d *Rev.* 2. 1.

e *Song* 1. 11.

f *Ps.* 133. 3.

Walking in Scripture when applyed to God in communion with Saints, is expreſt three several ways: Before God, with God, and after God.

To walk *before* God (among others) one special sense is, (that we are now upon) to walk in pure and holy wor-

ship. Coming up to the Temple is called a coming up (*g*) before God, our appearing, (*h*) sitting, (*i*) walking and abiding *before* him. (*k*) And *Jeroboam* is branded on the account of false worship, that he cast God behind his back. As God commands his people, they shall have no other Gods *before* him; So he forbids any other worship then he hath instituted, to serve himself with: For he is (*l*) a jealous God: his eyes do see quickly (*m*) and his jealousie will (*n*) smoak fiercely against such a man, and all the curses in the Book shall lye upon him, and the Lord will blot his name from under heaven. Bold and sawcy is that silly worm that presumes to chalk out a worship for the living God.

g 1 *King* 14 9
h *Psa* 56.13.
i 1 *Sam.* 2. 30, 35.
k *Ps.* 100 2. *&c.*
l *Exod.*20.5.
m *Exod.* 32. 8
n *Deut.* 29. 18, 20

To walk *with* God, is to walk in *his* wayes, in his statutes and commandments to do them: to eye his directions, to feel and turn about with every guide of his hand. We must (*o*) choose his precepts for our way, and we shall have him for company: and is the way so holy, and our God so holy? then blessed is the man that's holy and undefiled (*p*) in such a way, and in such heavenly company: The (*a*) wayes of the Lord are *right*: the *just* shall walk in them; but transgressors shall fall therein. Every holy duty is a rock of offence, and a stone of stumbling to a carnal heart,

o *Psal.* 119.
p *Ps* 119. 1.
a *Hos.* 14. 9.

he

he trips and ſtumbles and falls and riſes no more: But an upright heart, and an upright way, meet pleaſantly with an (*b*) upright Lord, that teaches ſinners in the way, and guideth the meek in judgment: Such as are *upright* in the way, are his delight, he takes pleaſure in the path and perſon.

b *Pſa.* 25 8. c *Prov.* 11 20

To walk (*d*) *after* God, is to chooſe God for our Captain and Leader: to make him our example, preſident and conduct. The Iſraelites *followed* the cloud of Gods preſence by day, and the pillar of Fire by night, in the howling Wilderneſs of *Arabia*, till they came to *Canaan*. When the (*e*) cloud was taken up, then *Iſrael* journied, and where the cloud abode, there they pitched their Tents: Saints muſt be imitators (*f*) of *Caleb* and *Joſhua*, to follow the cloud of the divine preſence fully: and this is the Churches prayer (*g*) before *Ephraim Benjamin* and *Manaſſeh* ſtir up the Ark of thy Strength, march before us to lead and ſave us: A holy and perfect God goes before, and a holy and perfect People follow after: Be (*h*) ye *perfect* as your heavenly Father is perfect: be ye holy in all manner of converſation; For 'tis written (*i*) be ye holy as I am holy: Not to come up to it, but to come after it; not to equal but to eye and imitate. O perfect copy! the more a Saint looks at it, the more

d *Deut* 13 4

e *Numb.* 9. 17

f *Deut.* 1. 36. *Joſh.* 14 8, 9

g *Pſa.* 80 2.

h *Mat.* 5. 48.

i *Pet.* 1. 15, 16

he mends his hand: O the rare ſtrokes in this pattern of holineſs! that enamours the eye to behold, and quickens the hand to imitate: As *he* is, ſo are *we* (*k*) in this world: as he walkt (*l*) ſo *ought* we: So *ſhould* we Lord! and by thy heavenly conduct ſo *would* we; Let Saints conſider, how Chriſt walkt: how *obediently* to the Father, how *tenderly* to the brethren, how *mortified* to the worlds vanities. When thy thoughts are tempering, or thy tongue upon the ſtring: thy hand or thy foot haſtning to action: ſtop one moment, conſider, would Chriſt do this, and be followers of God, as (*m*) dear children.

k 1 *Joh.* 4. 17

l 1 *Joh.* 2. 6.

m *Eph.* 5. 1.

3. *Thirdly*, As God walks in holineſs, and in the Sanctuary of Ordinances: So he delights to walk among a holy People: he (*n*) rejoyces over them with joy, he reſts in his love, and joyes over them with ſinging: When *Zion* ſhines in holineſs, ſhe ſhall be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of her God: She ſhall no more be termed *Forſaken*, nor her land *deſolate*: But her own name ſhall be (*a*) *Heph-zibah* and her Lands name *Beulah*: For the Lord *delighteth in her*, and her land ſhall be married. The joy and delight of God is in a people like himſelf, with ſuch he will dwell, rejoyce over them (*b*) above the joy of harveſt, and walk in them for

n *Zeph.* 3. 17.

a *Iſa.* 62. 4.

b 2 *Cor.* 6. 16, 17.

ever. (*c*) I love them that love me, says *Wisdom* and who seeks me *early* shall find me: Love sets the heart a seeking and the more we love him, we seek the *earlier*. I sought yea (*d*) by *night*, him whom my soul lov'd. Night-searchers are Christ finders, a holy heart seeks a holy Saviour, and a holy Lord delights to be found by it: Christ absents, not for want of love to *us*, but to inflame our love to *him*: he loves (*e*) to stand behind the wall, and to hear our moaning after him; to look out at the (*e*) window of heaven, and takes pleasure to see our wandrings about to find him, and sends (*f*) his holy spirit to whisper to us, *where* he is.

c *Prov* 8. 17.

d *Song* 3. 1.

e *Song* 2. 9. 14

e 2. 9.

f *Isa* 30. 21.

Art thou like Christ? Dost thou delight in (*g*) hearing the voice, and seeing the face and changing breaths in conversing with Saints? Does the blood of *David* run in thy Veins? Does thy goodness, thy kindness, extend to Saints on earth, to those (*h*) excellent ones, more excellent (*i*) than their neighbour? Is thy delight in these Princes of the daughters of *Zion*, these (*k*) *Princes* in all the Earth. God calls *Zion* his *Hephzibah my* delight is in her: Dost thou call the Sons of *Zion*, thy *Hephzibam*? *My* delights in them. So *David* did, (*l*) *Col-Hephzibam*, *All my delights* in them. *All* his delight: All his time, and all his parts, all his estate, and all his affe-

g *Song* 2. 14.

h *Ps* 16 2, 3.

i *Prov.* 12. 26

k *Psa.* 45. 16.

l *Psal.* 16, 3.

ctions are ſpent with God and Saints: With his good will, he could ſpend all his dayes in the Courts of Gods houſe and ſociety of Iſraelites, that come up to worſhip. Art thou one of *theſe*? then all theſe are *thine*: becauſe thou art Chriſts, thy heart's in *them*, and one day in *their* company is a little heaven: For what makes heaven? but a purer and a longer communion with God and Saints. Why did *David* ſo long and pant to dwell in Gods houſe? that he calls it, his (n) *one thing*, his *one*, his *only* his *darling*, his choice petition? chiefly! to (a) behold the *amenities*, the pleaſantneſſes, the beauties of the Lord, and to inquire in his Temple, to taſt the (b) *fatneſs* of his houſe, the fat ſacrifices of the peace-offerings with God. God had *his* part and the Prieſt his, and the Saint *his* In (c) the old Sacrifices all the fat (d) was the Lords: but in the ſpiritual ſacrifices, all the (e) fat is a Saints at the Goſpel mountain: when the cloth is ſpread for the feaſt of fat things, of fat things full of marrow, when the wine's mingled, and (f) the table's furniſht, and *Wiſdom* cries, (g) Eat O friends and drink abundantly O beloved.

Pſal. 84 7

n *Pſa* 27. 4.

a *Pſa.* 27. 4
b 36. 8.

c *Lev.* 7. 14. 15, *&c*
d *C.* 3. 16.
e *Iſa.* 25 6
f *Pſal.* 63. 5.

f *Prov.* 9 2.
g *Song* 5. 1.

But this is not all, (yet more than all beſides) though *David* love God *above* all ſeeks him *before* all, and loves *Zion* for finding God there: yet the Saints he loves too, and therefore delights to

go

go to *Zion* to meet the multitude that kept holy feasts in (*h*) the courts of God. [*Hamon* (*i*) *chogeg.*] To rejoyce with the multitude of dancers, and hear the joyful (*k*) sound: where they are still (*l*) praising him and (*m*) talking of his power: They sing of his righteousness, his mighty acts and the glorious majesty of his Kingdom.

h Psa 42. 4.
i *Turba tripudians.*
k Psa 89. 15.
l Psal. 84. 4.
m Psal. 145 11, 12.

Where's the man that pleads his name in *Zions* Court-roll: he that's (*n*) born *there*, delights *to be there* among the Singers and Players on Instruments: he loves the Songs of *Zion*; For all his Springs are in *Zion*, and stream from the God of *Zion*: Would you find a Saint or would you find your self to be so? look in the Courts of *Zion*: in pure Ordinances with a pure God do all true Saints converse. Dost thou enquire for the (*o*) foorsteps of the flocks of his companions. Perhaps the Fathers flock, the little chosen flock of *Christ*, is with his son *Moses*, some faithful Shepheard in the (*p*) back-side of a Desart coming to the mountain of God, and there see Visions of the flaming Bush and the Angel of the Covenant in it? Do'st thou delight where Christ does feed, though in secret and retired corners, and holdest communion with Saints there? 'Tis not glittering pomp of outward services that takes the heart of a Saint: that's the mark of a Roman strumpet.

n Psa. 87. 5, 7.
o *Song* 1. 7, 8.
p *Exod.* 3. 1, 2.

To

To worship in spirit and truth: not in gaudy *Gerizims* or stately *Samaritan* Temples, not to burn incense on Altars like those of *Damascus*: but in naked and plain simplicity of the Gospel lies the beauty and glory and ornament of the true Church. Divine institutions: not a little beyond them or mens invention, please a holy heart. A true Convert alwayes inquires after *purity* of worship; like the woman (*a*) of *Samaria*, when Christ was working upon her heart, is very inquisitive and busie about the truth of worship, and Christ as ready and clear in answers. Art thou a walker with God? thou walk'st then and converse'st with him, and with holy Saints in holy worship.

Joh. 4. 20.

2 *King.* 16. 11. *Altare Damascenum.*

a *Joh.* 4. 20.

But is thy delight in vain Companions: that's an ill token. Dost thou fancy and relish (*b*) *vain* worship, and setrest in the assemblies of superstitious Zealots. It's a bad Omen of a carnal heart, and an ignorant head. A mans company shews his moralls: and a Saints, his graces. Where our treasure is, there our heart and love, and communion lies. A *vain* habit and a *vain* gesture, and *vain* discourse with *vain* and trifling spirits are the Sign-Posts, that hang out from an empty and a *vain* heart. Do'st thou bowl away thy time, shoot away thy seasons, and bett away thy precious hours among

b *Mat.* 15 9

mong the wasters of the day of grace? I fear thy profession is rotten at core. *David* argues his integrity before God, in not having sat (*c*) with *vain persons*, nor having gone in with dissemblers or (*d*) with hypocritical mockers in Feasts. But that he was a *Companion* (*e*) of all such as feared the Lord and kept his Precepts. Sheep do not use to company with hogs, and lye down in the mire together, you never saw Doves feeding upon Carrion with Crows and Ravens. Such, whom thou perceivest by a spiritual instinct and expectest to sing with thee in heaven; do thou company with, pray, hear, confer and converse with, here upon earth? I need not bid thee: If gracious, the *magnetisme*, the Loadstone of holiness will draw and allure thee. The perfume of that precious ointment, it's fragrant aromatical smell, will attract thy society by a spiritual naturality. Those that are (*e*) born of God love the Brethren.

c *Psa.* 26.4.
d 35.16.
a *Psa.* 119.63
e 1 *Joh.* 4.7.

To issue this: If thou findest inward solace and pleasure: 1. In a holy conversation. 2. In pure Ordinances. And 3. In gracious Saints: Its evident, thou walkest hand in hand with God: And by experience thou shalt feel both warmth, conduct and sustentation from that holy hand. He infuses living spirits for motion, directs thee in a straight way to the Land of uprightness, and

1.
2.
3.

upholds thee from dashing thy foot a-
a *Psal.* 119. 165. gainst any stone of stumbling; For thou lovest his Law (*a*) and nothing which God does to thee, shall offend thee.

These tokens plainly manifest, that God is with thee; but dost thou feel it? Canst thou say it from an inward warmth influenced into thy Soul, by
b *Psal.* 91. 4. sitting under the (*b*) *Feathers* of the Almighty, under the wings *of the Cherubims* in his holy Oracle? Art thou warm'd by Ordinances, and inflamed in thy affections to *God*, and through a holy cherishing vital heat? Canst say with *David, thou art with me*? then humbly infer I *will* fear no evil. He that walks
c *Psal.* 89. 15. in (*c*) the light of Gods face, and under the warmth of his wings: no evil frights him, no Lion in the way turns him aside from the paths of holiness. A righteous man under the *sense* of the flowings in upon him, of the righteousness of Christ, is as bold as a Lion, and makes all the beasts of the forrest tremble.
d *Job* 41. 2, 5 He plays with that huge (*d*) *Leviathan* of Death, as with a Bird, and bores
e *Ps.* 74. 14. his jaw with a thorn: The head of this (*c*) *Crocodile*, is meat for his Soul in the wilderness: he spreads a banquet for his companions, and parts him among his spiritual merchants: he makes a gain of *death*, and feeds upon the Destroyer. For (*f*) *death* is *his*, because
f 1 *Cor.* 3. 21 he is Christs, and Christ is Gods. He carries

carries the (g) *white ſtone* of abſolution in his boſome, and fears not the day of Judgment. Chriſt is (h) revealed *in him*, and *ſo* ſhall his glory. The (i) dwelling of Chriſt in his heart by faith, is not only the hope of *glory*, but roots and grounds him in *love*, and inlarges his Soul to comprehend with all Saints the interminable bounds, the unmeaſurable dimenſions, the unintelligible knowledge of the love of Chriſt, till he be filled with all the fulneſs of God. Though as *yet* he ſees not Chriſt by the *eye of ſenſe*: yet he is enamour'd with him by the *eye of love* from the optick nerve of Faith, and (k) rejoyces with joy unſpeakable and full of glory. A Saint cannot conceive the greatneſs of Chriſt's love, nor utter the exuberancy of his own joy. As the love of Chriſt flows in, ſo his joy ſwells, overflows and tides it into the boſome of Chriſt: He is as full of heaven as he can hold, and is ready to take his *Phœnix-flight* upon the wing of an extaſie into Paradiſe.

g *Rev.* 2. 17
h *Gal.* 1. 16.
i *Col.* 1. 27. *Eph.* 3. 17.
k 1 *Pet.* 1. 8

But where's the Saint, that injoyes ſuch heavenly feelings of the preſence of God? Did we ſearch our experiments to feel our feelings, and taſt our taſtings of God? More would find the *Well*, and drink the waters of aſſurance.

Ut nemo in ſeſe tentet deſcendere nemo!
Will no man dive into his breaſt,
To ſeek the face of ſuch a gueſt?

Haſt

Hast thou a Well of living waters within thee and ne're a Bucket? A Fountain, and ne're a Bason of Meditation: Be a worthy Souldier of *Gideon*, (*a*) lap with the hand of Faith, (*b*) hasten and conquer the Midian of tentation: O how it strengthens the nerves, inspirits, and puts a new life in the sinews of these Champions of valour to fight the Lords Battels! A sense, a tast of the waters of divine love makes a conquering Saint: Like *Sampson* at death, slayes all his Philistins, destroyes their God and their Temple together: What the touch of God upon the heart is, may be better felt then expresst, and what ye can express, none understands but he that feels: None hear these Union strokes, but Virgin-Souls that have learnt (*b*) the Song of the Lamb: No stranger intermedles with a (*c*) Saints bitterness at first conversion, nor the sweet fruit of joy in assurance: These spices grow in the (*d*) enclosed garden, bitter are they in the root and tast at first: but send forth a fragrant scent when pounded in the Mortar of Meditation: These waters flow from a Fountain sealed, like the head of *Nilus*, but at length by their *nitrous* streams impregnate all the champion plains of the Soul with fertile and teeming joyes: A Saint distills them into Spirits of consolation and then like an expert Chymist

a *Judg.* 7.5,6
b *Bochart. de animal. parti* col. 674.
b *Rev.* 14.3
c *Prov.* 14.10
d *Song.* 4.12.

Chymist circulates all his duties and graces in the closed glass of experience at the Sun of Gods countenance into an oyl of joy. 'Tis etheriall and volatile, and comforts all that mourn: 'Tis fragrant wine and highly balsamical fit for a sick beloved: it (*c*) goes down sweetly, causing the lips of those that are asleep, to speak.

c *Song. 7. 9.*

The love of God is a glorious object, seen by the eyes of the Soul turn'd inward: Experience is like the *chrystalline humour, through which*, and Meditation is like the *tunica* (*a*) *retina*, the Net-work-Coat of the Eye, *upon which* the various kinds and species of divine love are clearly discern'd: Like as the curious varieties of all manner of objects are brought into darkned rooms by convex glasses: So 'tis with a Saint in the private room of contemplation when his glass is placed in the roof of his Soul, and all worldly objects are shut out, a heavenly heart lets in only the admirable things that come from above. All that's in Heaven flowes in, and paints the Chambers of the Soul like *Solomons* Temple *within*: and adorns a holy heart in lively colours with Palm-Trees and Cherubims: The Queen is all glorious (*b*) *within*: Her clothing of wrought Gold from the Isle of *Ophir*, her garments of *Phrygian* Needlework: But all these ornaments beautifie the heart *within*;

a *Spigel. Anat. fol. p. 301. & Bartholin. 80. p. 351. Ed. Lug. B. 1651.*

b *Psal. 45. 13.*

c *Song* 7. 5. *within*: The Kings (c) Galleries *within* the Soul are hung with the Arras of Grace, and Tapistry Stories of Gods love from Election to Salvation, from Heaven to Heaven: Lift up your heads, ye everlasting (d) doors, that the King of glory may enter, and there (e) receive his loves.

d *Psa.* 24 9

e *Song* 7. 12

Naked innocency and godly simplicity, holy integrity and unblameable purity of life, are a Saints outward ornaments, the choicest lustre, and radiancy shines in the presence Chamber: The Soul that has it, beholds it with insatiable delight, enjoyes it, and is even inebriated, and scarce it self, with the pleasant draughts of this cordial Nectar: It drinks abundantly of this holy *anodyne* to assuage its sorrows: The joyes of Heaven pour'd in from the golden cup of assurance is a choice *opiative* against death: It perverts not, but exalts the intellectuals, and translates a Saint in a trance to glory.

f *Heb.* 5. 14. Hast thou then any spiritual senses, and are they (f) *exercised* to discern both good and evil: Canst thou taste the bitter evil of death in the *forbidden fruits*, and cure that mortal gust with the (g) *Tree of Life* in the midst of the Paradise of God: Hath the (h) *Head* of Principalities and Powers, commanded away the Cherubims with their flaming Swords from the gates of *Eden*: Has the

g *Rev.* 2. 7.

h *Eph.* 1. 21, 22

the Prince of Life called thee to feed upon that (*i*) medicinal fruit to live for ever? Has thy Soul reliſht the ſweetneſs of the water of the chryſtalline River of Life? Does it flow ſo faſt upon thy Palate with its unſpeakable varieties and admirable changes of all manner of delicious taſtes, that thy ſpiritual fancy is uncapable to keep pace with, much leſs to unfold and expreſs its pleaſure: Here are ſweet waters ſtoln from heaven, that the world knows not, and hidden Manna that even many diſciples (*a*) taſte not: The waters come down from the (*b*) throne of God and of the Lamb; They ſpring from the Fountain of the Fathers divine election, and his eternal Covenant with the Lamb, and run between the Banks of the Incarnation and Paſſion in chryſtal ſtreams: Haſt thou *taſted* (*c*) that the Lord is gracious? Tell me, O Soul, is he not *ſweet*? And ſo *ſweet*, that thy tongue can't hold but paſſionately invite others to come (*d*) *taſte*, and ſee; Is not the Manna, the (*e*) Bread of Life, which Chriſt gives, ſuited to every deſire and longing appetition of a Saints Palate? Is not his (*f*) fruit *ſweet* to thy taſte? Do not the Apples comfort thee, when thou eat'ſt them under his ſhadow with great delight? To them that believe he is (*g*) *precious*, ſays *Peter*, If ſo be ye have *taſted* that the Lord is gracious:

i *Rev.* 22. 2.

a *Joh* 4. 32.
b *Rev.* 22. 1.

c 1 *Pet.* 2. 3.

d *Pſal.* 34. 8.
e *Joh.* 6. 35.

f *Song* 2. 3.

g 1 *Pet.* 2. 7.

cious: A *gracious* Lord is a *precious* Lord, and a *tasted* Lord is a *sweet* Lord. Speak true, O Soul, didst ever taste so choice a sweetness, or lay thy lips to *such* (*i*) Pomegranats as grew in this garden: The (*k*) flower of the Vine by its *smell* allures, by its *taste* captivates the senses and even overcomes the spirits of a Saint: Its said of the spicy mountains of *Arabia the happy*, that the gatherers are often bereav'd of their spirits by the strong emanation of those fragrant shrubs: Truly Saints, (when walking in the mountains of *Canaan the heavenly*, I mean of assurance) need the spice of *support* against the powerful efflux of the spice of joy. The Soul *before* it finds Christ, is sick of love, and *when* he's found, is sick of joy; I mean while here below, till we are purified by vision, it can scarce well bear the flowings in of assurance: We must have our visions of the Angel of the Covenant like *Jacob*, (*a*) only by dawnlight, glittering noon enjoyments are for heaven: These *old* Bottles are ready to burst with the new wine of the Kingdom; We could not bear the strength of this wine: If the King should often bring us into these Cellars, and therefore he keeps the Key, & opens & shuts it at his pleasure: and possibly therefore God is pleased to nourish Saints but with drops of these high Tinctures of glory, full draughts

i *Song* 6. 11.
k *Song* 7. 12. & 2. 13.

a *Gen.* 32. 26

draughts might ſwell us with pride, and inflame us with feavers of cenſure againſt meek walkers: *Jacobs Peniels* muſt halt upon ſhrunk ſinews. (*b*) And *Pauls* Revelations muſt be humbled by Satans buffets: 'Tis not only the ſurges of grief, but rivers of joy that may overwhelm the ſpirit. As *Gerſon* ſpeaks of a devout woman that breathed out her Soul in the ſtrength of theſe enjoyments: Therefore 'tis, that here we muſt live by taſtes and taſtes only: the full banquet's kept to laſt, the firſt fruits firſt, then the harveſt; firſt the bunch of *Eſchol*, and then the Vintage of *Canaan*: firſt the waterish wine of *Cana*, and then the miraculous wine of Chriſt's glorious Kingdom: Admirable grace it is, that God drops down taſtes and lets fall crumbs from the Table of the Spirits of the juſt made perfect: And is a *taſte* ſo pleaſant, ſo delectable, then what's the *fulneſs*: Haſt thou a mouth that taſtes and ſavours the things of God? Though it ſtay the ſtomack, yet it whets the appetite for glory: The ear trieth words and the mouth taſteth meat, ſays (*a*) *Elihu*: but 'tis the heart that ponders judgment: Heavens dainties call for a *pondering* ſpirit to dwell upon the reliſh, and a circumſpect frame, that we be not wanton: I have heard of thee, ſays *Job*, (*b*) by the hearing of the ear: but now mine eye ſeeth thee (and

b *Gen.* 32. 32

Vol. 3. *p.* 64. *b.*

a *Job* 34. 3.

b *Job* 42. 5.

may we say) my soul *tasteth* thee: Therefore I abhor my self and repent in dust and ashes: Abhorrency of self and complacency in God, are tokens of divine tastings, feelings, seeings, enjoyings: The nearer we draw to those holy embraces, the more lovely doth God appear and more vile our selves: Nothing else pleases that Soul which hath had a ravishing relish of God: *Now* nothing less then God, *now* nothing longer, nothing like him: *Not* our selves, our sins humble us, our graces are imperfect: *Not* Angels: *Mary* weeps for all she (*c*) talks with shining Angels, 'tis not them she cries for: nor can their white garments dry up her tears, or their radiant shining faces raise the least umbrage of a smile, while her Lord is absent: The burden is, they have taken away *my Lord*, & where is he? But a word from Christ clear her eyes, and chears her spirit: She knows his voice (when Christ will have it so) before she sees him: She saw a *seeming* Gardiner and asks for Christ: but now she sees the *true* Vine, and tasts his love, she hears his voice and sees his face, and nothing now will serve but (*d*) touching: The more we hear and see of Christ, the nearer, fuller, sweeter are our approaches to him: The Soul's never satiated on this side heaven: This feast presents heavenly Viands genuine and opposite to

c *Joh.* 20. 12, 13.

d *V.* 17.

a gracious palate: They are not of a cloying, clogging temper, and there ever comes in flowing upon the heart fresh, new, and sweet influings from Christ: Such rare pieces of prospect entertain the Soul in this transfiguring mountain, that it peeps and pryes, and pores in at the Key-hole of the Chamber of Heaven, and can do nothing but lye at the posts of wisdom, and cry with the ancient, *plus de te Domine*, *More of thee, Lord*.

But on the other side, where are the hearts of besotted worldings? The eyes of a (a) fool, saies *Solomon* are in the ends of the Earth, rowling and rambling about upon vain objects: But wisdom is at the very face of him that hath understanding, he sees such beauty in the face of wisdom: that he shuts his eyes to the world, and opens them only to heaven.

A wandring eye is the sign of an unsatisfied *fool*, that won't learn wisdom from a *Solomon*: Though God gave him more riches, (if *Villalpandus* count aright,) than ever any of the Roman Emperors had, and all manner of enjoyments and an exquisite heart to dive to the bottom of the visible Creation: Every one that girds himself to run *Solomons* race as new, counts that Prince a fool, but proves himself to be so: God commanded *Solomon* to write a

a *Prov.* 17. 24.

Book on purpose to save our labour, to quench our drought, to excuse our toyl, and to set up his *Herculean* Pillars: On the one side he graves, *all is vanity*; on the other, *ne plus ultra*, sail no further: For now there's no *terra incognita*, no more land, nor continent, nor Isle to be discovered: hear the conclusion of the (*b*) whole matter: Fear God and keep his commandments for this is the *whole* of man.

b *Eccl.* 12. 13

Solomons Ships of speculation went round the world and brings tidings of *more* gold for covetous wretches, and *more* Apes and Peacocks for curious and weak fancies, but *no new* thing under the Sun: The old pleasures indeed shall waft home new toils, and new vexations, but no satisfaction to a judicious Soul: A wise man therefore fixes his eyes upon divine wisdom, and daily contemplates the ribs of *Solomons* Ship laid up in the dock at *Ezion-gaber*, shatter'd with its sore travels, and learns the great prudence to stay at home, to study his own heart, and to ponder the paths of understanding. Alas! then may we not pity deluded, bewitched entangled mortals, that still hunt their game, and follow the hot scent through the wilderness and forrests of this world? Oh! how they puff and pant, and sweat and leap hedge and ditch after the deep throated hounds of their boundless desires

desires to catch a shadow: It's a plain sign they know little and have tasted nothing of God to hunt so fiercely after smoak and vapour.

I will not say 'tis unlawful to hunt wild Beasts for the food of man, or to make room and preserve his safety: But this I'll say, to take *pleasure* in setting the creatures at variance, to make a *sport* of the fruit of sin, to make that a *recreation* which God has made a curse, is the sign of one that walks contrary to God: I read of no godly man but of four other hunters in Scripture, *Nimrod*, and *Esau*, and *Ishmael*, and the cruel *hunter of souls*, and I am sure they are wild and bad companions: But there are a *world* of hunts men that pursue the pleasures of sin, and the gains of unrighteous Mammon, and Oh! how these *ignes fatui*, these inflam'd meteors lead thousands into the bogs of eternal darkness. And as the ancient Heathens sang of hunts-men,---*Nec præda quam cæde magis &c. Nunc hominum nunc bella gerunt violenta ferarum.* That eager hunters of Beasts in times of peace were usually bloody *hunters of men*, in time of war.

That man has no communion with God, whose Soul is immerst and drown'd in sensual pleasures: Such as walk in the vanity of their mind, are alienated from the life of God; such have little a *Eph.* 4. 18.

honour or love for God, that forsake the fountain of living waters, and suck the mud of the broken Cisterns of the Creature: Their Souls are as earthy as their objects, and their spirits as base as their pleasures: But remember that to lay up thy Soul in thy Barns, to tye it in thy Bags, to lodge it in thy Parks, to pack it in thy Warehouse, or stove it in thy Ship: These are dangerous places to look for it: when the world is in a light flame.

Shall I commend unto thee, O *man*, a gainful Trade and a pleasant Chase: The first is to lay out all thy Stock for the pearl of price: The second is to
a *Psa.* 63. 8. fall in company with *David*, and (*a*) follow hard after God, and never leave
b *Psa.* 42. 1. him till thou get a blessing, As (*b*) the *Hart* panteth after the water-brooks; so panteth my soul after thee, O God, Here's a hunted *hart* turns hunter himself: Sin hunts a Saint, and he pants for God, and at length meets with lovely Venison, but 'tis in the Sanctuary, savoury meat that his soul loves, he tastes it, and blesses his darling before he dyes: He feeds upon a Kid of the flock, takes the Cup of Salvation and Praises, saying, thou hast dealt bountifully with me, (*c*) Return, O my Soul,
c *Psa.* 116. 7. unto thy rest: He has no rest upon earth, no rest but in God, and therefore return O my soul, unto thy God: He looks upon

upon the whole earth, as *Tohu vabohu*, without form and void, (*d*) and all the fulness thereof to be but emptiness, the roaring of the seas to sound forth their shallowness, and all the starry heavens to be like (*e*) vanishing clouds: Unless he feels the warmth of the spirit of God moving upon the waters of his soul.

d *Gen.* 1. 2.

e *Stellæ nebulosæ.*

If thou hast *indeed* had spiritual feelings of God, thy Soul's wants, thy thirst to the world slaked, to God inflamed, thy hot inquisition and pursuit of the creature cool'd and checkt: Fools gather Cockleshells and Pebbles, when there lyes before them a Mine of Gold or a Rock of Diamonds: And here's the vast difference between the possessors of worldly, and the inheritors of heavenly treasures. *Those* make the man covetous of an evil, (*e*) covetousness to his house, the *other* ennobles the mind with a communicative generosity: And there's reason for't, though no reason for sin, yet there's a reason to be rendred why the sinner acts *so*: For the first loses by his hoarding, and the other gains by his spreading; The graces of the spirit in the soul as well as in the whole Church, are a fountain of gardens, (*f*) a well of living waters and streams from *Lebanon*: They are not wells pent up, but over-flowing: Come, sayes *David*, and I'le

e *Hab.* 2. 9.

f *Song* 4. 15.

(g) Psa. 66. 16. I'le tell you what (g) God hath done for my soul: Experience in these Visions is like sailing upon an Ocean, that hath an infinite round: no diving to the bottom, no kenning of a shore: There's always a *terra incognita*, an unknown land in heavenly mysteries, and the more we discover, it yields more various and excellent pleasures. *New* fruits, *new* tastes, *new* paradises, *new* gardens of delight, *new* songs and *new* loves for ever. The Songs of the Lamb will be *new* (h) to all eternity. Here, in this life the soul hoists up sails from the port of conversion, on the waters of *Marom*, the bitter waves of repentance, mourning under temptation for sin; then spreads them upon *the Sea of Galilee* in sweet communion with Christ and his holy disciples in the ship, then passes the *dead Sea* without danger, and at length with a prosperous gale falls into the vast Ocean of eternal glory.

(h) Rev. 14. 3.

But to re-entrench: he that feels what God *is* to his soul, is inwardly fill'd with a sense, what he *will* be: Death is no more able to amuse a holy soul inbosom'd with God, and season'd with experiences of his love then the *Carkass* of the Lion was to fright *Sampson*'s Parents: nay, it fed them with life-honey dropping from the honey-comb.

Keep up thy feeling fellowship with God in the closest, and choicest re-

flecti-

fections upon his love, and the fear of death will vanish. Make conscience of *secret sins* and *secret duties*: this will make way for *secret communion*, and sweetly encrease it: The more frequent and humbly familiar, you are with God in holy reverence: the more divine and soul-fainting emanations will flow from his heart to replenish thy soul, and enlarge it for glory: our (*a*) *secret sins*, says *Bagles* are in the light, in the broad day light of thy countenance. Let's consider (*b*) he sees the least aberration and wandering of our thoughts from his love, let's be as tender to avoid his displeasure, as we would be joyful in the beams of his face: let's (*b*) remember him upon our beds, and meditate on him in the night watches: Let's (*c*) commune with our *own* hearts and be *still*, that we may commune with *his* and be joyful. *Silete, vacate, be still* from all passions and hurries: give a vacancy to thy Soul to meditate on God and it will *still* thy fears. The more our Souls are wrapt up in this communion, the more they dye to the world and live to God. Our life is a vapor to *dying* mortals: but death is a vapor to a *living*, to a holy Saint.

a *Psa.* 90. 8.

b *Psa.* 63. 6.

c *Psal.* 4. 4.

But now let me end with a caution that's mixt with a Cordial: A very holy Saint may set in a cloud, and arrive at the haven in a storm. God's tyed

to

to believers by promise to save them:
a Song 3 9 but not to carry them in (a) Solomons Chariot of the wood of Lebanon, into Heaven. Yet it stands firm what David sings in this present Psalm; Thou art with me, and therefore, I'le fear no evil. When the Soul from feeling can chear up its spirits, that God is with it: it fears not, who's against it. God for
b Luk. 24. 16 secret reasons (b) may hold the eyes of some disciples, that they may not know him: to shew that all, from grace to glory, is from free love, and that we can challenge neither grace to close with his Covenant, nor assurance to discern our adherence. The sprinkling of the Conscience from dead works,
c Col. 3. 15 the peace of God that passeth all understanding, (c) to rule in our hearts; and the joyes of the holy spirit all flow from the same Fountain. All our springs are in Zion, and bubble up from under the Throne of the Mercy-Seat. Yea at the state of Death some ordinary Christians, if meek and humble, may injoy greater Visions, then many gracious, holy, and sweetly gifted Ministers. 'Tis not always the strength of Grace, but the gift of influence that breeds and nourishes strong and bright assurance. A Mary Magdalen shall call Jesus by the name of Rabboni: When two experienced Disciples shall walk and talk with him many a mile,

and

and not see him nor taste him till the evening, till the (c) Supper of Glory. But yet 'tis rare for holy hearts to want these heavenly Visions. The pure in heart shall see him in the Glass of assurance, as well as behold him hereafter face to face.

c *Luk.* 24. 29

CHAP. IX.

Holy Appeals to God in Prayer, great Comforts against Death.

David was *now* at Prayer, applying and appealing to God, at owning and appropriating work; telling God, that *he* was with him. Did not God *know* that he was with *David*? Yes! but God loves to *hear* from a Saint that *he* feels it. A Saint must tell God that he feels it, not to *satisfy* him as unacquainted with it. (For the Lord fills the Soul with himself, and known unto the Lord are all his works from the beginning) But because God delights to hear, that we thankfully *own* and acknowledge it. *Thou art with me, David* speaks it upon his knees, and with his Harp in his hands he sings it. This Lesson, Lord I learnt of thee, wilt thou please to hear it. Thou art with me, in me;

me: and thou within me comest unto thy self. I am full of thee, and therefore my Soul over-flows to thee. Thy love is a fire, which hath inflamed my heart, and (a) being pent it preyes upon my spirits: let it have its holy vent into thy bosome. It multiplies upon it self, and out it must; wilt thou accept it? For a while let it warm the strings of my *Harp* as well as of my *affection*, and touch every tone with a flame of love: as if a *Seraphim* had quickened it with a coal from the Altar. Then let my Soul like fire ascend before thy Throne, winged with that love from whence it came.

a *Excellens sensibile lædit sensum.*

Prayer, what is it, but a flight of the Soul from it self to God? A Soul affected with divine love hath Doves eyes, its prayers hath Doves wings and flies with Letters of credence at its feet from the spirit within our Temples, unto the holy Oracle within the Vail.

'Tis in Prayer, that *David* pours out his Soul and sings, *Thou art with me*: he sayes not, thou *wilt be* with me: but infers, that God *would* be with him, because he *was* so: and therefore *I shall fear no evil.* This God *is* our God (a) for ever and ever: he *will* be our guide unto death, and through death: and after (b) death, receive us to glory. Faith carries the foot of prayer, [*EIS MESOURANEMA*] (b) into the midst of Heaven, as with

a *Psa.* 48. 14.

b *Psa.* 73. 24

b *Rev.* 14 6

with Angels wings. And as the Lord ſaid to *Joſhua*, ſo may we ſay to praying Saints, (*a*) every place that the ſole of your foot ſhall tread upon, that hath he given you, the good land is before you, go in and poſſeſs it. a *Joſh.* 1. 3.

When we pray, we enter the Court of Heaven, where the Lord (*b*) ſits on a *Saphire* Throne, embelliſht with the morning Stars and the Rain-Bow of the Covenant round about him, and thouſands of Legions of Cherubims to miniſter to him. b *Exod.* 24. 10. *Ezek.* 1. 26.

We are taught by our bleſſed Savi-our to pray: *Our Father which art in Heaven*: as if a Saint in prayer ſhould account himſelf as it were aſſum'd into Heaven. The Father ſees us at all times: but in prayer we doe [*Siſtere nos coram*] preſent our Souls to be ſeen by him. Should our hearts be in hea-ven, when our Souls are in prayer: what heavenly hearts become ſo hea-venly a preſence as God's, and ſo hea-venly a quire as the Angels round a-bout him. Let's pray, that his will be done, as it is in heaven: that we be like a kind of earthly Angels: that in all our prayers, our wills may be hal-lowed into his, (*d*) as when we ſhall come to heaven. Then, if we aſk any thing (*e*) according to his will, he heareth us. To have our wills, the beſt way is to have his holy will to be ours, and d 1 *Joh.* 5. 14

then

then we may pray with reverence, as Luther said, Let our will be done, for our will is become thine. *Ne tradas me voluntati meæ*, O give me not up to *mine* own will, but to *thine*. The will of God is (*e*) our sanctification, and a Saints renewed will delights in the holiness of God. Here's a union of wills in the communion of holiness. For both (*f*) he that sanctifieth and they that are sanctified are all of one, (*g*) I in them as our Lord in his heavenly prayer, and thou in me, that they may be made perfect in one.

Gerson de Mendicitate f. 760.

e 1 Thes. 4. 3.

f Heb. 2. 11.

g Joh. 17. 23.

Receive we such a Kingdom, (*b*) let us serve him with reverence. Nothing renders us more reverent in our services then an inward sense of the divine holiness that fills his essence, and is the lustre of his Kingdom. This argument of the divine holiness to put us in a reverent frame, is often pleaded in Scripture. Thou art (*b*) *holy*, O thou that inhabitest the praises of *Israel*, Thou dwellest in the Temple, where they are still praising thee, and therefore they serve and praise thee because thou art *holy*. What services are the Cherubims continually ingaged in, but crying *Holy*, (*i*) *Holy*, *Holy*, before the Throne. Ye shall (*b*) *reverence* my sanctuary (my *holy* place) I am the Lord. Holiness is the attractive of Reverence from a holy heart: The nearer we approach

h Heb. 12. 28

h Psal. 22. 3

i Rev. 4. 8.

b Lev. 19. 30.

to

to a holy God, the more awful impreſſions are ſtampt upon a holy Soul. I will be (c) *ſanctified* in them that draw nigh me (ſaith the Lord) and before all the people I will be glorified. Drawing nigh to *him* commands ſanctity in *us*, and the more *we ſanctifie* his name by our holy addreſſes, the more we *glorifie* him. He is (d) *glorious* in his holineſs, and therefore *fearful* in his praiſes. The raies of glory round about his holineſs, (that none can behold and live) ſhould imprint ſubmiſſive though *filial fear* upon our ſpirits in his praiſes and ſervices. It's true, that God is to be feared, as to the matter of his praiſes: his dreadful acts upon his Egyptian Enemies: yet when his wrathful judgments have ſunk the Chariots as lead in the deep waters: ſtill a *holy fear* ſhould tune the (e) Timbrels and meaſure the Dances of his People in praiſe. Serve the Lord with (f) *fear* and rejoyce with *trembling*, we ſerve him acceptably, when we attend his preſence not with ſlaviſh but (g) *godly fear*: and when we rejoyce in his goodneſs, and *tremble* at his greatneſs; our heavenly *joy* defends us from the baſe terrors of bondage and our holy *fear* from luxuriant wantonneſs. Nay, when (h) we work out our Salvation in the Vineyard of the promiſes: we muſt ſweat at it with a *Son-like fear*, knowing that our work is not

c *Lev.* 10 3.

d *Exod.* 15. 11.

e *V* 20, 21.

f *Pſa.* 2 11

g *Heb* 12 28.

h *Phil.* 2. 3.

worth our penny: & with due trembling being assured, that when the Lord (i) preserveth one, and lets another perish, yet his righteousness is like the great mountains, and his Judgments are a great deep.

i Psa. 36. 6

k 2 Cor 3. 17
l Eph. 3. 12
m Heb 4. 16.
n Heb. 10 19

O but say some, where the spirit of the Lord is, there is (k) *liberty*. *Again*, we have access with (l) *boldness* by the faith of him. *Again*, we are invited to come *boldly* (m) to the Throne of Grace: and *Again*, we have (n) *Boldness* to enter into the Holiest by the Blood of Jesus. Truly some Translators seem a little too bold with the Greek *word*, and make other Christians thereby too bold with the *thing* unless the word [boldness] be taken in a very reverent sense: It might better be translated by *liberty*, or *freedom*, that is, from a spirit of bondage. For *PARRESIA* in the notation and acceptation of the word in Greek Authors, and in its opposition to straitness and pentness of spirit in our addresses to God, most properly signifies the speaking out the mind of a man fully with enlargedness of heart, and fluency of expression. 'Tis an encouraging word, to allure drooping, and to incite and raise despondent weak believers; not to spur on audacious, irreverent and presumptuous spirits. *Improbe audes irrumpere in osculum oris, si nec pedibus cum lachrymis, &c.* Saies *Gerson*, thou

Gerson demystic Theolog. Tom 3 p 66. 2.

thou art wickedly audacious, to ruſh into the kiſſes of his mouth, that haſt not firſt waſht his feet with thy tears. I know, God calls us to a more ſweet and heavenly familiarity with himſelf under the Goſpel, then when under the ancient *pedagogy* of the Law. But let's not be ſawcy and put on our Hats in the Court, *Moſes* was commanded not to draw too nigh the flaming buſh, and to put off his ſhoes, and ſo was *Joſhua*, *Joſ.* 5. all to ſignifie the danger of too much prying curiosity and the neceſſity of a holy reverence in the preſence of God. (*a*) Behold how the twenty four Elders fall down before him in worſhip, and caſt their golden Crowns before the Throne. Let's remember that we are but (*o*) *Behemoth's* great beaſts before him; but duſt and aſhes ſtill, worms and no men, leſs then the leaſt of his mercies; nay, when in heaven we are but glorified duſt and ſparkling aſhes, but ſpiritual fleſh, but atomes and leſs then nothing, to ſtand before God. The very heavens are impure in his ſight, and he charges his Angels with folly. When they cry, *Holy, Holy* before him, they cover their faces and may juſtly cry out with Lepers, *unclean*, (b) *unclean*. Their created holineſs, conſidering its infinite deficiency from Gods, is like folly and pollution, and their lips uncircumciſed before his unfadomable beauty, inacceſſible light,

a *Rev.* 4. 10.

o *Pſa.* 73. 22.

b *Lev.* 13. 49

and Angel-confounding holiness. And did they not suck in streaming raies of holiness from beholding his face continually, and drink in rivers of divine dignation, to make and accept them as worthy? they could never be able or fit to fly before his Throne, or to be imployed in the messages of his services. Eternity is insufficient for the highest of finite beings to praise an infinite essence, and that unsearchable abyss of holiness, glory and Majesty. O then what's man? That God should visit him, when we consider the impurity of the heavens, and its cælestial inhabitants: Nay, what's man? That God should suffer him to peep and mutter out of the dust before him.

P*sa.*73 22

Well however; come near, but humbly, and we may come freely: come we reverently, and what grace we feel within us, we may appeal with, before him. Examine me, O Lord, and prove me (sayes *David*) (*a*) *try* my reins and my heart, search me, O God, & (*b*) *know* my heart, try me, and know my thoughts. Sit as a refiner upon me, melt away the dross of my impure affections, that my Soul may appear like glittering gold seven times purg'd by the fire of thy love. Nay, Lord (thus *David* appeals) thou (*c*) *hast* searched and known me, and oh how precious are thy (*d*) *thoughts* unto me, O God, how great

a P*sa.*26 2 *Vre renes.*
b P*s.*139.23
c *V.* 1.
d *V.*17

great is the ſum of them. Thy thoughts *of me*, and my thoughts of *thee*, how precious to me, O God? how great is the ſum of *them*? Thy thoughts of electing love, of juſtifying and ſanctifying grace. Nay, thou haſt thoughts for (*e*) a great while to come. A great while indeed, for they are thoughts of eternal (*f*) love. Thy thoughts in number tranſcend the ſands on the Sea-ſhore, the hairs of my head, and the ſtars of heaven. *Archimedes* may number the ſands, *Spigelius* the hairs, and *Hipparchus* the viſible ſtars: But who can expend thoughts commenſurate to the love of God. The *circle* of his love cannot be ſquared, nor its *cubick root* extracted. We may ſtudy and pray (*g*) to *comprehend* with all Saints the glorious love of God in Chriſt: But ſtill it paſſ th knowledge, and ſurmounts our numbers. Well might *David* when *waking*, (*h*) be ſtill with God. In the *morning* watches, when his Soul was freſheſt, his thoughts warmeſt, his parts quickeſt: while the yet remaining darkneſs preſented no diverting objects to his eyes, and the deep ſilence of the night diſtracted not his audience with various clamours: Then *David* hath his Songs in the night, as in the holy Solemnities: Then does *he* meditate on the divine love, and remember God (*i*) upon his Bed. His wonder-

e 2 *Sam.* 7. 19

f *Jer.* 31. 3

g *Eph.* 3. 18

h *Pſ.* 139. 18.

Iſa. 30. 29

i *Pſ.* 63. 6

k Psa. 40. 5. ful works and the thoughts of God concerning him, he professes they could not be reckoned up in order before him. Though he was *still with God*, searching and following after him, yet (*l*) could

l Job 11. 7. not find out the Almighty to perfection. But yet the holy man holds fast his confidence, *For thou art with me*, and I with thee. God *with us*, keeps *us* with *him*. Do our desires and affections haste after him, they'l bring in the food of assurance, that *he is ours*. (*Talem illum invenies*, saies Gerson, *qualis & tu fueris in tuis desideriis*.) Our spiritual desires

a Gerson *de Mendicitate spiritual*, f 75 *a Op. 3. part.* longing and panting after God, interpret and manifest the gracious motions of the divine love to us. The more we seek him, the sweeter we find him: and the more we trust him, the more he loves us. Let us with *David* in all our straits make to him as our rock, our refuge, our strong Castle, our Fortress, our City of Defence, and Munition of Rocks, (*b*) our Waters shall never fail, & our bread shall be sure.

Appeals to God.

To Appeal to the Majesty of Heaven is a matter of most important moment, because of his omniscience, omnipresence, his exactness in justice and

c 1 Joh. 3. 10 judgment. If our hearts (*c*) condemn us, God is greater and knoweth all things: but

but if our heart acquit us, then have we confidence towards God: yea (*d*) in the day of judgment. To be scalded with condemnation from conscience and from God too, is double judgment, and our hearts condemnation is but the harbinger to Gods. Conscience is but the Prison till execution, and if the earthly Prison be so noisome and dismal, what's the eternal? It behooves all therefore, that dare appeal to God, to examine and try their hearts with impartial strictness, before they turn about their faces to heaven. (*David* spends the largest part of an excellent *Psalm* in choice ruminations upon the divine attributes and the works of God, on his former experiences and deep meditations upon the all-searching eye of God, before he dares to make an essay of a reverent (*e*) appeal unto him. Holy *Paul* makes small account of being judg'd by the Church, or by moral men, or his own conscience in comparison with (*f*) divine judgment. Our heart is (*g*) deceitful above all things, who can know it. But the Lord is a God of knowledg, and by him (*h*) actions are *weighed*. The ballances of the Sanctuary will turn at a grain of the least action, yea, at the thousandth part of a thought. His *EKDIKON OMMA*, his piercing and searching eye, enters the innermost parts of the belly, His eyes do

d & 4. 17.

e *Ps.* 139. 23.

f 1 *Cor.* 4. 3, 4.

g *Jer* 17. 9

h 1 *Sam* 2, 3.

[1] *Pſal.* 11. 4. behold his eye-lids (*i*) *try* the children of men. [*Explorabunt.*] They ſearch into the hearts and pry into the reins of men. The Lord ſits (*in ſpecula æternitatis*) upon the watch-tower of glorious Majeſty, and diſcerns all the ſecret receſſes and caverns of the hearts of Men and Angels. The Metaphor ſeems to be taken from Souldiers that ſtand upon the guard on a high Tower to obſerve and ken the approaching enemy. When men do (*connivere oculis*) even cloſe their eyes, and make as it were a ſmall portion of a Tube with their eye-lids to exclude the light and diſcern objects the clearer, or like refiners that look narrowly into the Crucible or Cople to diſcern, when the melted Gold gathers into a clear and pure circle and hath caſt out all its droſs. All this, is to ſhew with what niceneſs and accurateneſs the Lord doth pierce into the hearts of men. When we conſider the excellency of the ſearcher, the curioſity of his obſervation, that nothing eſcapes the Eagle-eye of his Omniſciency: when we ponder upon the purity of his Judgment, and the equity of his tremendous tribunal, who ſhould not fear before him and tremble at his imperial Majeſty? For who can [a] *Pſal.* 143. ſtand if he does but (*a*) enter into Judgment? [*ne veniat*] let him not come *toward* the work, ſays the Pſalmiſt,

miſt, unleſs we can ſtand before him: To impoſe upon men, is baſe hypocriſie: but to impoſe upon the Maker and ſearcher of hearts is curſed Atheiſm, abominable impudence, (*b*) and *corrupt folly* of the works of iniquity.

b *Pſal.* 14. 1, 2, 4.

When we enter our appeals before God, we imply his all-ſearching providence, his avenging hand, his acquitting juſtice, his pardoning grace, the reſurrection of the dead, and the dreadful Judgment-Seat of Chriſt. ΕΝ ΤΟΥΤΟ ΔΕ *upon this account* (*c*) ſayes *Paul*, we exerciſe our ſelves, in having a conſcience void of offence in the ſight of God: that the (*d*) meditation of our heart may be acceptable in his ſight, our Strength and our Redeemer.

c *Act.* 24. 16 2 *Cor.* 5. 2

d *Pſal.* 19. 14.

As to the matter of our appeals in prayer, there are but four caſes, whereof I would treat in reſpect to our comforts at death.

Iſa. 33. 6.

Section I.

Our firſt Appeal may be about the integrity and ſincerity of our hearts. *Not* that we have eſcap'd all *outward* ſins, or perform'd all *inward* duties, or can abſolve our ſelves from (*a*) *ſecret* faults, or are purely cleanſed from all the ſtains of hypocriſie: But that the *bent* of the heart is to God, that the conſtant pointing of the needle of our love

a *Pſal.* 19. 12.

love is to heaven: that we approve no sin, not the least intumescence, fermentation or thing of an evil thought without actual combate or at least a serious, inward habitual displicency of heart against it, springing from that radical hatred, which is in us through grace against the least concupiscence. Though when we (b) would do good, evil be present with us: yet there is a crystal fountain of delight in the Law of God, bubbling from the inward man, that cleanses and carries away the very soil of our thoughts. This holiness of heart & conformity of will to the Law of God flows from the grace that dwelleth in us. *Thou art with me*, says *David*. A holy God makes the heart holy, & the heart of a Saint by the light of holiness, sees God, & a holy God to be with it in (c) thy light we *do* see light, the light of grace, and we *shall* see light, even the light of glory.

b *Rom.* 7. 22.

c *Psa.* 36. 9.

Many infirmities are and will lurk in the choicest of Saints: The Ivy of sin will shoot its roots and fibres into the joynts and cracks of our Mud-walls: but, when *these* fall, *that* shall wither. A Saint is always hacking at the boughs of actual and stubbing at the root of original sin. His sincerity makes him to lay about him, and though he can't appeal, Lord, I have no *sin*: yet thus he can, Lord be *merciful* to me a sinner! (d). Hide thy face from *my sins*; the face of thy justice, the

d *Psa.* 51. 9.

the face of thine anger and looks upon the (e) face of thine anointed within the vail: (f) hide not thy self from my supplications: (g) hide not thy commandments from me: O (h) hide not thy face from thy Servant. Lam. (i) shine, Lord save me, for I have sought thy Precepts. I have kept the wayes of the Lord, and have not (k) wickedly departed from my God. I have not dealt so wickedly, as to go away from God and his holy wayes, through the tentation of any *wickedness*. Not as if there were any departure from God, that were not *wicked*, but I have not committed so great a *wickedness*, as to fall away from the wayes of God. His Judgments (a) were before my face, I did not put away his Statutes from me. Neither his *Statutes* in respect to purity of worship nor his *judgments*, that is, his judicial Law in respect to moral obedience. Therefore the Lord hath recompensed me according to the cleanness of my hands, in *his* (b) *eye-sight*. To wash our hands in the Layer of the Sanctuary before *his eyes*, because *he* sees them; *not* because men see their impurity. *David* would not rake in any foul dunghill of sin, or pollute his fingers with the pitch of bribery (or the *sanies*, the ulcerous matter of any corruption, because *God saw* him. Nay I was upright (c) *before him* and have kept my

e *Psa.* 84.9
f *Psa.* 55.1
g *Psa* 119.19
h *Psa.* 69.17
i *Psa* 119.94
k *Psa.* 18.21.
a *Psa.* 18.22.
b *V.* 24.
c *V.* 23.

my self from *mine* iniquity. I have guarded, watcht and strictly observed my self as to *thine own* iniquity whatever it were, ambition, lying or any fruits of a sanguine complexion, Can'st thou thus appeal to God in Prayer, that thou keepest thine eye upon God, and that the eying of his face guards thy heart from sin? Thou may'st then cheerfully infer, that *God is with thee*, that he will enlighten the lamp of thy Soul with the light of his love and thus lift up thy Soul with *David*. The Lord my God will enlighten my darkness, and though I walk through the Valley of the Shadow of Death, I will fear no evil, for thou wilt be my guide to glory.

Section 2.

A second Appeal may flow from a retrospect, a reflection on a well spent life. He that hath faithfully appealed about the sincerity of his heart, may doubtless reap his Sheaves with joy from the Harvest of a holy life. For out of the abundance of the heart (*a*) the mouth speaketh, the hand worketh, and the foot runneth. In whose *hearts* are the (*a*) wayes of them that pass through the Valley of *Bacah*, up to the Temple of *Beracah*. Such as have God's holy ways in their *hearts*, want not feet to walk

d *Mat.* 12. 34.

a *Psal* 84. 5.

walk and run in them: when the *heart* is in the foot, it runs nimbly like a Roe or a young Hart upon the Mountains of *Bether*. They go from ſtrength to ſtrength, till they all appear before him in *Zion*. Thy law is in (*b*) my *heart*, *that's* the root of obedience, and *therefore* lo I come to thee. When the *heart* believes, the (*c*) mouth confeſſes unto Salvation: when the *heart* is fixed, ſettled and calmed from carnal fears, then (*d*) the tongue praiſes, the harp warbles, and the ten-ſtringed inſtruments of the Soul make the Temple-Marbles to ring aloud of his glory. When the *heart* bubbles up with a good matter, (*e*) then the tongue becomes the pen of a ready writer. The body alas, is but the (*f*) weapon the organ and altar of the ſoul. When ſome perſons are impeacht of an ungodly life, they retort: let every one anſwer for himſelf, their hearts are good and that they are no hypocrites. But can hearts be good? when lives be naught, or can lives be unholy, when hearts be gracious? Such as the vein is, ſuch will the metal prove, that's melted from it: as the fountain, ſuch is the ſtream; as the root, ſuch the fruit; like ſtar, like influence: The *Pleiades* will ſoften with ſhowers, and *Orion* will bind with froſts: The cauſe and its effects are of the ſame blood and kindred: Out (*g*) of the heart are the iſſues of

b *Pſ.*40.7,8

c *Rom.*10. 10.

d *Pſal* 57.7. & 108.1.

e *Pſal.*45.1.

f *Rom.*6. 13.

g *Pro.*4.23.

of life natural, carnal and spiritual.

Whoever can look back on a well ordered conversation, to him, shall be shewn (*b*) the Salvation of God. He that hath his Quiver full of holy works may shoot at this enemy (*Death*) in the gates. The ungodly cannot (*i*) stand in judgment; but he that delights in the Law of the Lord, whatever he doth, shall prosper: when holiness hath taken root in the heart, it blossomes and flowers in peace of conscience, and joy of the Spirit, and brings forth pleasant fruits in the conversation and goodly spices in the hour of death. Like the Psalmist in his affliction, so a Saint at death, comforts himself with the holy Songs he had warbled in his youth.

The end of the wicked is to be cut off, and (*a*) he is driven away in his wickedness: but the righteous, (he that hath walk uprightly) hath hope in his death. Mark the perfect, and behold the upright: for the (*b*) *end* of that man is peace. He'l give grace and glory, and *no good* thing will he withhold. If there be any choicer thing than grace and glory (and truly that's God himself) he'l keep back nothing. From whom? from such as walk (*c*) *uprightly*. He'l shew (*d*) the path of Life, but 'tis to such, as *first* have been lead by him in the paths of righteousnes.

b *Psa.* 50 23.

i *Psa.* 1. 5

Psa. 77 6.

a *Prov.* 14. 32

b *Psa.* 37. 37.

c *Psa.* 84 11.
d *Psa* 16. 1.
Psa. 23. 3.

Happy man, that can unfeignedly and

and skilfully tune *Hezekiah's* Song: Remember (*e*) *now*, (*now* at the point of death) O Lord how I have walkt before thee in truth and with a perfect heart, and have done that which is good in *thy* ſight. Integrity of heart and the goodneſs of his doings are his double appeal at the appearance of death. Though the good we have done, be very little, yet if that little fruit grow from a ſanctified root, God graciouſly accepts it, becauſe it is of his own planting. As *David* ſpake of his royal preparations for the Temple: So muſt we of all our graces, duties, ſervices. (*f*) All things come of thee, and of thine own have we given thee. Do any fragrant ſpices perfume the air of a Saints diſcourſe? Or any pleaſant fruits garniſh the garden of a Saints life? We muſt invite, as the Spouſe doth, Let (*g*) my beloved come into *his* garden and eat *his* pleaſant fruits. The trees of righteouſneſs are (*h*) of *his* planting, that *he* may be glorified, like the Trees of Lign-Aloes, like the Cedars of *Lebanon*, which the Lord hath planted and not man, *Numb.* 24. 6. and *Pſal.* 104 16. To (*i*) will and to doe: to think and to act: the hearts integrity and the lifes ſanctity, are all from *his* good pleaſure. Whoſo can enter his appeal at the throne of grace, with the teſtimony of his conſcience, that (*k*) in ſimplicity

e *Iſa.* 38.

f 1 *Chron.* 29. 14

g *Song* 4. 16.

h *Iſa* 61. 3

i *Phil.* 2. 13

k 2 *Cor.* 1. 12

simplicity and godly sincerity, he hath had his conversation in this world, may rejoyce at the remembrance of the day of the Lord Jesus, and long for its approach.

Section 3.

3. A third Appeal concerns our love to God. (a) *Opticks* teach us, that lines and raies of light, come from all parts of a luminous body, and traverse, and cut one another at innumerable angles, but some are central from the midst. All the affections are but emanations and beamings from the heart and will; but love is the cardinal and central ray. What we love, that sets all the wheels of the Soul in motion. Love's the commandress of all our forces. It (a) unites all the powers under its banner, and leads all the squadrons of the soul into the fortress of God's name. The Soul before acquaintance with God, was like a bird wandring from its nest, but now she hath found where to lay her (a) *young*, even all its unfledg'd *desires*, upon thine altars, O Lord of Hosts, my King and my God.

a *Vittellon Optic l. 2. Theorem. 17 p. 67. edit Basil. fol. 1572.*

a *Psa.* 86. 11.

a *Psa.* 84. 3

The Soul that's in love with God, loves him *only*; thirsts, pants, cries after him, (*Whom* (b) *have I in heaven but thee*, and none upon earth do I desire besides thee.) Are there no Saints there, no

b *Psa.* 73. 25

no Angels there? Yes, but they move in the ſtated inferior Orbs both of their own eſſence and his affection, he mounts higher, and the glory of the Sun of Gods countenance, eclipſes all theſe Stars, that a Saint ſees none in heaven to love *like* God. All theſe he loves in the order of his aſcenſion to the boſome of God. A Saint paſſes by the Angels, aſcending and deſcending on *Jacobs* Ladder, till he comes to the embraces of the (*c*) Lord above, at the top of all. [*Non aliud tanquam illum.* (as (*d*) *Bernard* heavenly) *non aliud præter illum, non aliud poſt illum.*] A Saint loves none like him, none beſides him; none, after he hath taſted of his lovelineſs. And again, [*Nec pro illo aliud, nec cum illo aliud, nec ab illo ab aliud convertamur.*] The Soul embraces none in ſtead of him, none in competition with him, neither turns about from him, to any beſides him. *Bonum eſt magis in camino habere te mecum quam eſſe ſine te in cœlo.* It's better to be *with thee* in a Furnace, then in Heaven *without thee*. A Saint loves Heaven for God, not God for Heaven. Heaven is Heaven becauſe God is there, and where-ever God is, that place is a Saints heaven. As a faithful Spouſe is not taken with the Jewels, Bracelets and Ear-rings, but the lovely perſon that gives them. 'Tis not the place but the perſon, not the Palace,

c *Gen.* 28. 12, 13.
d *Bernard.* *f.* 94. *b.*
Bern. p. 77. *b.*

but the Princes: not the glorious Throne, but the Father of Mercies upon it. God lov'd first and kindled these holy flames and whither do they towre, but upward into the element of love within his bosome. O let my prayer, sayes *David*, (*a*) be *directed* as incense: the love of my heart like a *Pillar* of incense. No incense was fragrant to God, but what smoaked in the fire, that first came down from heaven; no love but that which first flasht from God. O let our love stream straight upright into heaven in perfumy and spicy *Pillars*, not waved by chill blasts of the worlds tentations. The Torch of our affections was first kindled from (*b*) between the wheels of the chariot of Cherubims and it lights our winged feet into the Chamber of Presence. We have none in heaven to *love*, and none in earth to *desire* but God: Here upon earth there's nothing *desireable* but God: In heaven there are things *desireable*, but nothing so *lovely* as God. He is the only, prime, and ultimate object of the Souls satiety. Hearken *to this*, (*c*) O daughter, consider his lovely and beautiful glory, *incline* thine ear and forget thy fathers house. The memorable relish of the song of divine love inchants the Soul with a holy forgetfulness of old terrene relations. *So* shall the King greatly desire thy beauty. O Queen of *Zion*, forget

a *Psa.* 141. 2. *Dirigatur instar columnæ.*

b *Ezek* 10. 6.

c *Psa.* 45 10.

get thy black *Egyptian* Father and all his tawny-moor Princes, of the adust race of *Cham*. Run to the arms of thy *Solomon*, desire him upon earth, and love none besides him in heaven, and he will greatly desire thy beauty: *Thy* beauty? Alas! 'tis *his* beauty that shines *upon* thee: First thy beloved is *thine*, and then thou art *his*; he plants *his* Lillies and then feeds among them.

But let's descend a little and try the pretended love of mortals by these higher than Lydian touchstones: Dost thou love any thing in the world, more then God, above God, beyond God, without God, and not in order to him? How then can (*d*) the love of the Father dwell in you? Dost thou love him more then *these* and yet spendest so little time in communion? Communion manifests where a mans heart is: and the measure of Communion is the Standard of our love. We would fain have a sense of his love, and yet watch not for the presence of his person: When Christ knocks, doe our Souls *melt* within us? When he cryes, (*a*) *Open* to me my sister, my love, my dove, my undefiled, doe the everlasting doors fly abroad at the voice of the King of Glory? Love and Kingdoms abhorr *Rivals*. Do I not hate them that hate thee, sayes *David*, (*b*) yea with perfection of hatred. Thine enemies

d 1 *Joh.* 3. 17.

a *Song* 5. 2

b *Ps.* 139. 21

are enemies to *me*. Can'ſt thou love carnal friends and vain perſons, their frothy jeſts and ſquandring of precious hours with vain news, the ſinful pleaſures, the Soul-choaking and ſtrangling profits of the chear, and grand Impoſture of the (*c*) Tyrian traffick of the world? And yet dareſt ſay, that thou loveſt God: Thou art a *lyar*, and the truth (*d*) is not in thee. Vain diſtinctions will taſte like wormwood and gall, and wine (*e*) of myrrhe when thou appeakeſt at Death: He that ſpends his time, his ſtrength and brains (*f*) for meat that periſheth: (*g*) the belly that hides it, muſt periſh with it; But living bread and living water that comes down from heaven, nouriſhes our love to the Donor, and nurſes up fair countenances to ſtand before the King of Glory.

c *Ezek* 28. 18

d 1 *Joh.* 2. 15

e *Mark* 15 23

f *Joh.* 627

g 1 *Cor.* 6. 13

There's many an empty headed talker that wears in his Cap, the aiery plume of profeſſion, and yet locks up his pennys in cheſts of flint. The hammer of judgments, the fire of divine wrath, will ſcarce melt down a few drops to comfort a brothers bowels, and then 'tis tinctur'd with the bitter fears of the ruin of his family: or at leaſt, that he ſhall not raiſe it to the dignity of his anceſtors. The Axe of the ſoreſt affliction can hardly hew off a few ſcattering chips to warm a poor brothers Cottage. They keep (*h*) *hallowed* things in their

h *Deut.* 26. 13

their house without fear of *Achans* curse. They hide in their Tents things that should be devoted to the Sanctuary. This sinks many a fair estate, 'tis a worm at the root, because they consecrate not of their gain to the Lord of the whole earth. O ye of no faith, is this your false love? If faith work by love, & love be a fruit of faith, and love to a Brother be the token of love to God? Where's your faith or love to God or Brother.

Jos. 6. 19, 24.

Mic. 4. 13.

But here's not all: I am asham'd of the converses of Christians. Dost thou love God and talk'st all day of the world? Holy *Baines* gives it as a notable character of a carnal heart, whose conference is cold and careless, and for the most part about unnecessary and curious Arguments: As, whether we shall know one another in heaven or not? Whether Hell be in the Air, in the Earth or where it is? or like some of the hollow-hearted and Sick-brained School-men, of what mettal the Trumpet of the Archangel is made, whether Gold or Silver? Such have hot heads, but cold hearts; they are branded by the Apostle *Paul*, as *proud*, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, you shall hear them lavish out many im-

Baineson the Ephes. p. 201.

1 *Tim.* 6. 4.

pertinent words about idle controversies, tending to jangling and meer vanity: Differences about some Historical matters, and doubts about reconciling seeming varieties in the Scriptures: these things shall awaken their drowsie minds, tip their tongues with some discourse, that they may seem pious and cheat conscience smoothly: Alas! at the hour of death, conscience will shew it self to be no fool: but will call all these things to mind with deadly horror.

What we love, we love to talk of: You may fetch out the hearts of Lovers by talking of what they love, though otherwise prudent persons. Love gilds the tongue with eloquence: It makes the dumb to speak as *Codrus* his mute Son, when the Fathers life lay at stake. Love is a native, an overflowing Orator: When it gluts the tongue with its fulness, that it cannot utter; then it proclaims the heart by blushes: and casts forth its self at the windows of the eyes by quick and nimble glances: It's (*a*) as strong as death: many waters can't quench it, nor floods drown it; It contemns Gold and all the Substance of thy house. Is thy love sincerely inflamed to God? A Kingdom, a World, a *Heaven* can't buy or bribe off thy heart from God.

(*a*) *Song* 8. 7.

Methinks, when I stand and muse upon

upon Soul-ſick mortals, as they run up and down the ſtreets of *London*, and ſtrike fire upon the ſtones, and kick up the dirt, and juſtle, and quarrel for haſte. To ſee them reel about the lanes and alleys, like drunkards intoxicated with the venemous cup of profit, while their (*b*) foot haſteth to deceit: oh what a dirty heaven have theſe bemired wretches? what a pittyful molehil do theſe giddy piſmires huddle about and ſcarce deſerve at laſt, to taſte of the Parthian banquet with *Craſſus*, to have molten Gold, but Kennel filth pour'd down their Throats, with this Epitaph, *Satiare ſtercore quod ſitiſti*: be fill'd with the mire, for which thou haſt thirſted. Oh, how greatly ſhould we pitty and mourn over the ſaln eſtate of man: when we behold ſuch woful ſpectacles of decayed reaſon, ſo far from rational actors, that they rather ſuſtain the diſtracted perſon at *Athens*. For though they ſay not, yet by their deportments, ſeem to wiſh that all the Ships in the *Thames* were theirs, that all the Wharfs, Cranes, Ware-houſes, and their Stowage, were all theirs: As if the Lord had ſet (*a*) the world in their hearts, not to contemplate his wiſdom in its beautiful ſtructure, but to adore it as a God. They ſpend their ſpirits in heaping of clay, and compaſs themſelves with thick clods of the earth: Moſt mens

b *Job* 3. 15.

a *Job* 34 13.

lives are exhauſted in playing for gliſtering Counters, & he is counted wiſeſt that lurcheth moſt: Though *Solomon* the wiſeſt of all mortals determineth by the guide of Gods ſpirit, that bread is not to (*b*) the wiſe, nor riches to men of underſtanding, nor favour to men of skill, but time and chance happeneth to them all: But yet in all ages among the depraved, and frothy ſpirits of the herd of this vain world: Riches and not wiſdom advances to honour, and the raw unſavoury, undigeſted blatterings of rich miſers are lickt up by fools like themſelves, as if they were *Delphian Oracles*. But Oh lamentable ſtate of the faln children of *Adam* to grind out their dayes with ſorrow and to pour out the ſtrength of their nerves and ſinews in digging and delving for coloured Duſt: That rational men, the Princes of the world, ordained to dominion over all the viſible creation, ſhould embrace dunghils, and cage up their Souls in a bag, and ſport to ſee thoſe immortal Beings to hop up and down in their Pockets: Into ſo forlorn an eſtate are ſuch noble creatures degenerated, that their precious ſeaſons are melted away between the comb and the Looking glaſs. How many mean mens patrimonies do ſome wear at their Ears, and about their necks in Jewels? How many pounds do they ſquander

b *Eccleſ* 9.11

ſquander in trifles? while the neceſſities of the precious Members of Chriſt call aloud for relief: Does God threaten by *Zephany* (*c*) to puniſh Princes, and Kings children, and all ſuch as are clothed with ſtrange apparel? Does *Paul* command in the name of the Lord, that women adorn (*a*) themſelves in modeſt apparel with ſhamefaſtneſs and ſobriety: not with *broidered hair*, or *Gold*, or *pearls*, or *coſtly array*? Does the Apoſtle *Peter* enjoyn that wives be adorned, not (*b*) with *plaited hair*, and wearing of *gold*, and putting on of apparel, *i. e.* coſtly attire? Does the Lord ſo highly complain (*c*) of the haughty daughters of *Zion*, that walkt with ſtretched forth *necks* and wanton *eyes*, mincing as they went, and making a tinkling with their *feet*; That therefore he would ſmite them with *ſcabs*, and ſtinks, with rents, baldneſs, ſackcloth, and burning inſtead of beauty, and that the (*d*) deſolation of the Captivity ſhould be their *portion*? And dare the ſinful Minions and proud Peacocks of our age, not only rob the creatures but their own families, to brave and brazen it in the very face of heaven and defiance of his holy word: why ſo much expence to paint frail clay and gild a potters veſſel, or which is worſe to feed the luſt of the eye, and to add fuel to the luſt of pride? We may ſay to them

c *Zeph.* 1.8.

a 1 *Tim.* 2.9

b 1 *Pet.* 3.3

c *Iſay* 3.16

d *V.* 26.

as

1 *Joh.* 2.16. as the Prophet? why trimmeſt thou thy way to ſeek love? Did they diſmiſs their Bibles, divorce their conſciences and forſake all aſſemblies of worſhip: they would not put religion to ſo great a ſhame, nor ſo highly inflame their account for the great day.

Jer. 2.33. But alas, the love of vanity and conformity, to the trifling and apiſh *faſhions* of this world is not only the ſin and ſickneſs of the weaker ſex, while they ſeem even to puzzle Satan to invent new ones to ſtarch up their pride & folly: but even men are effeminated and loſt, and drunk with & drown'd in ſenſuality, luxury and madneſs. But what, have the fore-ſpoken-of worldlings no pretences? And theſe followers of faſhions no cloaks of excuſe to cover their ſhame? Yes, having ſewed on the Fig-leaves of a religious dreſs, and taken up a form of godlineſs, do ſecretly ſcorn your pity, and juſtifie their being worldly, to prevent being (*e*) *infidels*: e 1 *Tim.* 5.8. and think they may be covetous by authority to provide for their families. The other under the pretext of handſomneſs, decency and comportment to their youth, rank and quality, hide the vanity and pride of their naughty ſpirits: Both ſorts have Chriſt often in their mouths for Salvation, but too much hate his government; they'l ſeem to keep Sabbaths with ſome devotion,

votion, but wish the New-moon over to set out Corn: They'l haste to Church but 'tis to learn fashions, and pry into others garbs, and not their own hearts: They'l turn to proofs in their Bibles, perhaps write Sermons, and fling 'em at their heels, chop up a few customary Prayers in their Families, to stop the convictions of conscience, and talk (*pro forma*) for custom and company sake of the state of the Church and matters at a distance. But firs this will not do the business of working out Salvation, and making your calling and election *sure*. O vain men, where are your hearts, and where your affections? Let every one that (*a*) nameth the name of Christ depart from iniquity. [*APO ADIKIAS*] from injustice and undue scraping up the unrighteous *Mammon*. It's observed, that through the whole Bible, no Saint is branded with the sin of covetousness. Indeed our Lord hath forewarned his disciples to (*b*) take heed and *beware* of covetousness, and otherwhere, to (*c*) *beware* lest at any time their hearts be overcharg'd with surfeting and drunkenness, and cares of this world, and so *that day* come upon them at unawares. If our Lord so strictly enjoyn it upon his disciples, how much more on us, upon whom the *perilous* ends of the world are come. It seems, there be greedy gluttons,

a 2 *Tim.* 2. 19

b *Luk.* 12. 15

c *Luk.* 21. 34

that

that gorge in the world till they surfet and guzling drunkards, that swallow it down to shamefull spewing If *disciples* are so severely admonisht of sitting too long at the worlds Table, what need have *others* to be rowzed from their sumptuous fare, least with *Dives*, they fall sick of their Venison, and be summoned and carried from their suppers into (*d*) Torments? How earnestly should men be charg'd in our daies not to make *hast* to be rich, lest they fall (*e*) into the tentation and snare of the Devill: not to trust in (*f*) uncertain riches but the living God. Most mens riches are their (*g*) strong Castles, and they answer the poor (*h*) roughly at their gates, They trust in the *Mauzzims* these munitions, these Temples of *Plutus*. They pull at bags of iniquity (*i*) with cords of vanity, and hale at twistedcheats, as it were with Cart roaps: So they be subtle enough to avoid the censure of men and the penalties of humane laws; the judgment of God breaks no squares in their conscience. they are like earnest mariners that tug and swear, and are even sick, at the Capstan to weigh up Anchor and hoist Sail for new voyages. They put all the blood-hounds of their sagacious thoughts upon the hot scent of a good bargain, and if it mount away like (*a*) an Eagle toward heaven, they load

d *Luk* 16 23.
e 1 *Tim.* 6.9
f *V.* 17.
g *Pro.* 10 15 & 18.11
h 2 *Ch.* 18 23.
i *Isay* 5.18
a *Prov.* 23.5

load it with many a secret curse, and eye bitter banns to its talons, till the flying (*b*) *roll* return and enter into the house of these thieves, and swearers, to consume the Timber and the stones thereof. We may complain with Bernard [(*c*) *Citius ad mortem proficiunt, quam ad vitam.*] Their (*d*) steps take hold of hell, and hasten faster to the chambers of death, than others to the house of wisdom. Surely, deluded mortals conceit that the world is of short continuance, and like (*e*) *Satan* come to it with such raging appetites as if they had but a short season. Are not these men far from leaving their Ships and Nets to follow Christ? they seem to pray him to stay a while, till they have caught the *fish* of profit and honour. They put off repentance till gray hairs, and proffer sacrifices of threescore year old, when they are rich enough to believe with a bag of gold by their sides, and have fortified faith with the security of a great purchase against all the issues of Providence: Then they'l promise to build a fair Alms-house, and cut their Coat of Arms upon the Frontispiece for a good Example.

I know there be many *Gallios* (*f*) that care for none of these things: of *Felix* his temper: that appoint (*g*) *Paul* a more convenient season. They count them sour and cynical that warn'd them of death and the

b *Zach.* 5. 4

c *Bern. ad fratr. sec.* 1. f. 93. *b.*

d *Prov.* 5. 5.

e *Rev.* 12. 12.

f *Act.* 18. 17

g *Ch.* 24, 25.

the wrath to come, but oh, how sour do themselves look when the fear of death assaults them, and conscience bites like an Adder for scorning former advice about circumspect walking and redeeming of precious time. But O fool is it not better to be prickt with the goad of wisdom, to hear rather *verba pungentia quam palpantia*? smarting and searching words to Salvation, then smooth and oyly words to damnation, that Sermon that pricks not but delights the hearer, is not the word of wisdom. *Hieron. in Eccles.* 12. 11. p. 83 T. 7. Is it not safer to hear this Bell *now* ring in thine ear, then in Hell? Is it not more *convenient* to hear *Paul* preaching in his chain? then for thee to tremble in thy chains; for the dreadful sentence at the Tribunal of Christ. *Then*, hoarding up of riches will not profit in *that* day of wrath, nor fine fashions ward off the stroak of Christ's iron rod, *Ps.* 2. Will griping gains or soft raiment, lay up a good foundation for the time to come? Can men dye with any safe reflections of comfort upon the actings of sin? Can such appeal to God at death, that they sincerely love *him*, when they love (*h*) *his enemies* so profusely? Let not these trothy things be entertained by such, as would fain dye peaceably. Would ye sleep in the bosom of Christ *happily*, then

h *Jam* 4.4

then walk in his eye *boldly*. Live in the love of God, and you may appeal safely at death, and long for his Salvation. I have (a) waited for thy salvation O Lord, saies dying *Jacob*. But how comes in this pious ejaculation of *Jacob*, (may some say) at his blessing of *Dan*? unless the holy Patriarch in the midst of other matters at the benediction of his children, should seem to have fallen suddenly into a trance of joy through a quick glance upon his former waiting, and that *now* he saw this glorious salvation near at hand. Others, when they are converting upon their winged Coursers after worldly games and pleasures, *Dan's* Serpent of judgment and the Adder of Death bites their heels in the path, and the Riders fall backward. Then oh how earnest they are for dying the death of the righteous? Alas the Time's *now* past, for such to long for that salvation on any good grounds, who by faith and prayer never waited for it: But in *Jacobs* glass we may see the frame of a Saints heart, and the heavenly strain of his song at death, who in the midst of the compiling his Will and Testament concerning that, which his soul *loved*, and had *long* expected, he breaks forth in the extasie of a joyfull appeal, *now* when he sees it approaching. Lord, this is what I wait for, *this* my soul longs and hankers after to enjoy,

a *Gen.* 49. 18.

joy (*a*) As it's reported of a *Jeruſalem* Pilgrim being at Mount *Olivet*, that in the midſt of his kiſſes of Chriſt's ſuppoſed foot prints, between devout ſobs and ſighs and tears he expired his laſt breath. When the Soul cries out with *David*: *Now* Lord (*b*) what wait I for? my hope is in thee. Or as *Simeon*: Lord *Now* (*c*) let thy ſervant depart in peace for mine eyes have ſeen thy Salvation. [*SOTERION SOU*] thy *ordained* and my *beloved* Saviour with his ſalvations. *Now* my hope thus long defer'd ſhall ſprout up into a Tree of Life, and feed my ſoul with the pleaſant fruits of thy ſalvation: This Rock of the Covenant ſhall pour out the chryſtall ſtreames from the Throne of God and the Lamb. *Jacob* and *Simeon* ſing the ſame *now* ſong of the lamb, and fall aſleep ſweetly in the ſame armes. Their love to Chriſt bubbled up into warm appeals: the ſails of their joy were ſwell'd with freſh gales of the ſpirit, while they ſteer under the top-gallant of aſſurance into the haven of enjoyment: They lye down on the pitch of *Nebo*, on the very peak of *Piſgah* in a beautiful view of the delicious Landskip of the fat vallies, and the rivers of milk and honey that run among the mountains of *Canaan*. They begin to caſt away the glaſs, and ſee more immediately: to reſolve the riddle, the *AINIGMA* and expound it by viſion.

When

a *Publiul. in Hodæp. Hieroſol. l.* 1. *vid. præf. ad Radzivelii peregrin. Hieroſol.* 3. *edit. Antwerp.* 1614.

b *Pſa.* 39.7.

c *Luk.* 2. 29.

1 *Cor.* 13. 12.

When Saints, like *Peter* can passionately pour out their Souls into the breast of Christ, (*a*) Lord, thou, who knowest all things, knowest that I love thee: this contestation, this blessed appeal will keep *Peter* from ever sinking in the mortal sea of *Tiberias*: and hold up the chin of a Saint through the greatest floods, and billows of tentation, yea, of death in self, and waft them safely into the bosome of Christ triumphing.

a *Joh.* 21. 17.

Section 4.

The fourth and last appeal is about the presence of God with us. I have spoken already to the sense of divine communion in a former chapter, and shall now only treat in brief about our *appeal* concerning it: *David* had a sense of it, that was his *comfort* and *conquest*, but now he declares it, that is his *triumph*. Lord, thou hast been with me, and thou knowest it, and my soul knows it, and I sensibly feel, that thou art still with me. *Tu mecum*; *Thou with me*, saies the Hebrew, restraining the divine presence to no certain time. Thou *standest* with me, by me, on my side; I will fear no evil. The Lord stood by *Paul* in a tempest, and said, (*c*) Fear not *Paul*, and *Paul* all in a calm. The *Syrtes* or quicksands of *Lybia*, the *Euroclydon* or most furious winds

c *Act.* 17. 24.

winds, the rowling mountains of water fright not his faith: When Sun, Moon and Stars are mantled in Stygian darkness for many dayes: while others wish for day, *Paul* enjoyes it. No dangers terrifie a Saint, when God is present: The King of Terrors is subject to the King of Saints, and gives up the keys of his Castle to this Lord Paramount, and layes down the Mace at his Feet. *Si fractus illabatur orbis, &c.* Though mountains be hurled into the
d *Psal* 46 3. *heart* (*d*) of the Sea, the waters roar, & the great hills shake with the swelling thereof: yet a Saint drinks of a river that makes glad the City of God, and glides with its silver streams along the banks
a *Psa.* 143 5. of his Soul. A Saint (*a*) remembers the days of old, meditates on all his works, and muses on the work of his hands. He recounts his sweet songs in the night, his pleasant touches on the harp, when the spirit of God was pleased to sing in consort. I *Remember*, saies the Psalmist, the (*b*) years of the right hand of the most
b *Ps.* 77. 10. High, when his candle shined upon my head, and by his light I walkt through darkness. The secret of God was upon
c *Job* 29. 3. *&c.* my Tabernacle, when (*c*) I washed my steps in butter, and the rocks poured me out rivers of oyl. He that *hath* delivered my Soul (*d*) in distress, he that
d *Psa.* 41. *hath* (*e*) delivered, doth and *will* deliver. Christ is the root of his faith, ex-
e 2 *Cor.* 1 10. perience

perience like a heavenly dew makes it ſpread and flower in appeals to heaven, and grow within the firmament: Nay all a Saints graces are like the *Miſſeltoe*, have no root of their own, but in the true vine, their ſap and life is from Chriſt, and experience ſucks it out. Thou *haſt* been with me, and continually with me, and therefore I *will not* fear. I was caſt upon thee (*f*) from the womb, thou art my God from my mothers belly. *Thou* art my hope, O Lord God, *thou* art my truſt from my youth. By *thee* (*g*) I have been held up from the womb, *thou* art he that tookeſt me out of my mothers bowels, my praiſe ſhall be continually of *thee*. Caſt me not off in my (*h*) old age, forſake me not when my ſtrength faileth. Thou (*i*) *ſhalt* quicken me again, and bring me up again from the depths of the earth. See how *Davids* feeling communions did wing his ſoul up into heaven and keep it there. The Lark is a lively emblem of a Saint alwayes ſinging while mourning to heaven: and then ſilent in a gracious ſadneſs when by any tentation drawn down to the world.

f Pſa. 22. 10

g Pſ. 71. 6.

h V. 9.

i V. 20.

Behold in *David*, how experience feeds upon God, and drinks out of God and then like a Dove lifts up its eyes to heaven in appeals of praiſe under the ſenſe of divine veracity, love and mercy. O my Soul, thou haſt *Doves*

eyes, eyes like the ſpirit, when thou raiſeſt up thy wings in heavenly praiſe and thankfulneſs. Appeals are the fruit of gratitude, and oh how comely is this for Saints. *Bernard* ſaies, 'tis clemency in God to deny ungrateful men their petitions, that they may not fall under heavier condemnations for their frequent ingratitudes. Let us then ſing forth his glory and make every mercy to ſound upon the Harp and Viol. My lips ſaies the Prophet (*g*) ſhall *greatly* rejoice, when I ſing unto thee, and my Soul which thou haſt redeemed. My tongue ſhall talk of thy rigteouſneſs all the day long. He *hath* heard my voice, I (*a*) will call upon him as long as I live. He *hath* been with me, and he *will* be with me, and *David* tells this, not to the ſons of men, not to his own ſoul only, but to God himſelf. When *David* and his Harp are *alone*, and the ſinger of *Zion* is planting his heavenly thoughts into the melodious ſtrings, O the *Shuſhannims*, the Lilly tunes that *David* playes, 'twould raviſh ones Soul to lay an ear to the key-hole. To hear an other Saint flowing forth in appeals. It diſſolves our Souls into rivers of pleaſure: but for our *own* Souls to be ſwimming in theſe Sanctuary waters: O extaſie of joy! the Soul by appeals dives into the Ocean of love, and appears not till the reſurrection. The life

f *Bern. f.* 89. *b.*

g *V.* 22.

a *Pſal.* 116. 1, 2.

life of such a Saint is hid with God in Christ, and at his appearing and kingdom shall break forth in orient and radiant lustre. It builds none of *Peters* Tabernacles in the mount of present vision, it longs for *fulness*, and looks upon *Tabor* as but a small, petty step to glory, and under the sweet manifestations of its future communion, cries out when dying with that (*b*) holy Saint of late: *Angels do your office.*

b *Mr.* Newman *of* New-England.

Was God with a Saint in electing love before a Saint was? Is God with a Saint in the breathings and sealings of his spirit before a Saint clearly sees himself with God, and shall such stand amused at death? What's Death to a Saint? It neither separates from God, nor Christ, nor the Spirit, nor Angels, nor Saints, nor Heaven, nor Glory. 'Tis a friend to a Saint, one of the Guard-Chamber to the King of Heaven, turns the key and hands us into his presence. A Saint like *Androdus* (*in Gellius*) hath pickt the thorn out of the foot of this Lion, and *behold* how tamely he walks by his side, till the morning of Triumph. Is God with a Saint and can he say so? because he feels so; The grave, which is like the darkness of *Egypt* to others, it may be felt: gives the light of *Goshen* to a Saint, since Christ hath left a path light and a luminous glittering print of his footsteps in it, when

when he passed through it. A Saint draws its enlightned aire into the lungs of meditation for his nourishment. God's with him, and a Saint sees him,
a Act. 2. 26 tasts him, feels him and therefore (c) his heart rejoyces, his tongue is glad, and his flesh rests in hope. It was said of
d Joh. 11. 3 *Lazarus.* (d) Behold he whom thou lovest, is *sick*, and it may be said of every departing Saint: Behold he whom thou lovest is *dead*; No! saies Christ, this
e Mar. 5. 39 damsell-soul (e) is *not dead*, but sleepeth and my bosome shall warm it, till it wake and minister to me. The vigor of Christ shall cherish the body of a Saint (as *Eisha* did the Shunamites child) and raise it to a glorious life, when the Sun of assurance shines glitteringly at the evening of his life in the face of an appealing Saint, his Soul may presage joyfully, that such a ruddy
f Mat. 16. 2 (f) evening is the certain token of a radiant and illustrious day, to follow the bright morning of his resurrection. A day wherein the Captain of our Salvation, our victorious and triumphant *Joshua* will lead the Armies of *Israel* into the land of *Canaan*, and command the Sun of glory to stand still for ever in the noon of Eternity, and that permanent happiness never to know an evening. O then haste my beloved and come away, (g) be like a young Roe or a
g Cant. 8. 14 Hart upon the Mountain of Spices.

Thou

Thou (*b*) Root, thou Off-ſpring of *David*, thou bright and Morning Star, that ſhineſt in that ruddy dawning, haſte thine appearance. b Rev. 22. 16

The Spirit and the Bride ſay come, and let him that heareth ſay, come, come quickly, *Amen*, Even ſo come, Lord Jeſus.

FINIS.